

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY
MOSES STUART
Associate Professor of Sacred Literature in the Theological Institution
at Andover.

FIFTH EDITION CORRECTED AND ENLARGED.

ANDOVER:
GOULD & NEWMAN, PUBLISHERS AND PRINTERS.
NEW YORK: H. GRIFFIN & CO.

Codman Press.
1835.

Kiev

PJ

4563

578

1835

Entered According to act of Congress, in the year 1835, by MOSES STUART,
in the Clerk's Office of the District Court of Massachusetts.

P R E F A C E.

I HAVE revised the present edition of my Hebrew Grammar throughout, and made a considerable number of additions and corrections of a subordinate kind. Most of the section on the *quantity* and *quality* of the vowels I have written over again, and given the whole a shape, which, I would hope, will render it more intelligible to beginners. It is the most difficult part of the grammar, so far as a satisfactory mode of representation is concerned. The dubious appearance of so many vowels makes the subject obscure to a tyro; and scarcely any labour which a grammarian can bestow upon it, will make it explicit at first. The numbering of paragraphs, in a few cases, has necessarily undergone some change in the remodelling of this section, and to these the references in the Chrestomathy will not exactly correspond. Still, the student who is advertised of this, will experience no serious difficulty in finding the principles that correspond to his references, although they may now bear a name different from the former one, or be designated by a different number.

I have availed myself, in the present edition, of the corrections and of some additions, which my friend Mr. J. Seixas, in a very obliging manner, has suggested to me. For his attention bestowed on this subject, and the labour which he has performed in making the suggestions just noticed, I return him my most sincere thanks and acknowledgments. A fuller catalogue still of irregular forms, according to a desire which he has expressed, would have been made out, had the limits of my work permitted.

I have added a *Synoptical View of all the Conjugations of the Hebrew Verbs*, at the close of the Paradigms; for which I doubt not I shall receive the thanks of the beginner, and even of the proficient in Hebrew. Besides being inserted in the Grammar for permanent preservation, it accompanies each grammar, on a broad sheet, which can be pasted on stiff paper, and hung up before the eyes of the student, and thus save very much of his time in turning over the leaves of his grammar in search of particular forms of verbs.

The reader will perceive by comparison, that the present edition is somewhat enlarged. This is owing in part to the mode of printing

adopted, which is designed to render the different paragraphs and sections more conspicuous to the eye.

The author has often been asked, whether he intended to publish an *abridged* form of this Grammar. As a friend to the radical study of the Hebrew, he must answer in the *negative*. The phenomena of the Hebrew language he is not able to state in a shorter compass than he has done, and make them explicit and intelligible to learners. Any Grammar that professes to do so, must either be obscure, or leave many of the phenomena of the language untouched. Of what ultimate and solid use can the study of Hebrew be, when one half, or any considerable proportion, of forms and idioms are left unexplained and unnoticed? Those who wish a "royal road" to the Hebrew, may publish such grammars or study them, if they are content to acquire the name of Hebrew scholars without the reality. More than this cannot be acquired, while a considerable part of forms and idioms are unnoticed and unknown. With the right of others to publish *abridged* grammars, the writer of this does not expect or wish in any way to interfere. His own full conviction, after teaching Hebrew for a quarter of a century, is, that all *abridged* methods of studying it will of course *abridge* any good ground for expecting real and solid profit from the undertaking. "Drink deep, or taste not," is his most serious advice to all theological students; but he does not say this, in reference to his own Hebrew Grammar. Whatever Grammar the student may use, let him not expect solid improvement without extensive and accurate study.

MOSES STUART.

Andover: Theol. Seminary,
March, 1835.

CONTENTS.

PART I.

ORTHOGRAPHY AND ORTHOEPIY.

	Page.		Page.
ALPHABETS	9	Vowels affected by omitted Gutturals and	
Ancient number of letters	12	Resh	30
Arrangement of letters	12	Vowels affected by the omission of other	
Age of their names	12	Daghes'h'd letters	31
Significance of the same	12	ORTHOGRAPHY OF THE VOWELS	31
Pronunciation of the same	12	Proper place of the Vowels	31
Later Hebrew alphabet	13	Diacritical point over Shin and Sin	32
Final forms of letters	13	Vav with Hholem over it	32
Sounds of letters	13	Orthography of the vowels as connected	
Dilated letters	15	with the Quiescents	32
Unusual letters	15	Words written <i>plene</i> and <i>defective</i>	32
Similar letters	15	No certain rule for them	33
Classification of the letters	16	ORTHOGRAPHY OF QAMETS HHATEPH	33
Aspirates, Quiescents, Gutturals, Liquids	16	In a mixed syllable	33
VOWELS	17	In a simple syllable	34
Not original	17	PATTAHH FURTIVE	34
Vowel-letters	17	DAGHESH	35
Ground of classification	18	Daghes'h forte	35
Quality and quantity of vowels	18	Orthography of it	35
Pure and impure vowels	19	Omission of it	36
Long and short	19	Division of Daghes'h forte	36
Long by nature, and by position	19	Euphonic Daghes'h and its kinds	36
Pure long vowels	20	DAGHESH LENE	37
Impure long vowels	20	General rule for the insertion of it	37
Doubtful appearances of them	20	— for the rejection of it	38
Daghes'h'd long vowels	21	General exceptions to the rules	38
Impure vowels long by position	22	Particular exceptions to the same	39
Short vowels	23	RAPHE	40
Kind of syllables in which the various vowels may stand	24	MAPPIQ	40
Qibbuts vicarious	24	METHEGH	40
SHEVA	25	Distinguished from Silluq	41
Design of it	25	Cases in which it is either uniformly or	
When employed	25	usually employed	41
Sheva vocal	26	Cases in which usage is various	41
Sheva silent	26	Methegh before Maqqeph	42
Composite Shevas	27	Use of several Metheghs on the same word	42
When employed	27	Use of Conjunctives instead of Methegh	42
Used out of the common course	27	MAQQEPH	43
General principle in regard to Shevas	27	Effects of it on the vowel and tone	43
Not employed under Quiescents	28	End answered by it	43
COALESCENCE OF VOWELS AND QUIESCENTS	28	RULES FOR READING HEBREW	43
Table exhibiting this	28	Exemplification	44
Sound of coalescing Quiescents not lost	29	ACCENTS , table of them	47
The Ebevi when they retain a consonant power	29	Various alleged uses of them	49
Otium of the Ebevi	30	Proper place of writing them	51
COALESCENCE OF VOWELS AND DAGHESH'D LETTERS	30	TONE-SYLLABLE	51
		General rule for it; and exceptions	51
		Shifting of the tone-syllable	54
		Critical marks, and Masoretic notes	55

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

Letters of the same organ easily commuted	57	Corresponding long and short vowels	66
Assimilation of Consonants	57	Rules of exchanging long vowels for short	66
Consonants cast away or dropped	58	When short vowels become long	67
Consonants added	58	Pause-accents lengthen short vowels	68
Transposition of Consonants	58	Falling away of vowels	68
PECULIARITIES OF THE GUTTURALS AND RESH	59	— when the tone is moved forward one syllable	69
Daghesh forte omitted in them, and compensation for it	59	— moved forward two syllables	69
Gutturals prone to the <i>ʾ</i> sound	59	Changes in vowels by reason of const. state	69
Commonly take a composite Sheva	60	— by reason of accession at the end	69
PECULIARITIES OF QUIESCENTS	60	Rise of new vowels	70
General principles regulating them	60	What these usually are	71
Other ways in which Quiescence is effected, besides those involved in the general principle	61	What they are before composite Shevas	71
Peculiar usage of Aleph, He, Vav, Yodh, when they would have a vowel, and be preceded by a Sheva	61	New vowels when two Shevas come together, of which the first is composite	71
Peculiarities of Aleph	62	Rise of furtive vowels	72
Peculiarities of Vav and Yodh	63	Euphonic changes of the vowels	72
Peculiarities of He	64	Vowels changed by Accents	73
Commutation of the Quiescents for each other	64	Accents sometimes lengthen short vowels	73
Quiescents used as Paragogic letters	65	They shorten long ones	74
CHANGES OF THE VOWELS	65	They restore vowels that had been dropped	74
Vowels mutable and immutable	65	They turn simple Sheva into Seghol	74
Composite Sheva commuted	66	— composite Sheva into the corresponding long vowel	74
Proper mutable Vowels	66	Effect of pause accents not uniform	74
Changes of vowels limited to their respective classes	66	Vowels changed by accession and transposition	74
		Vowels changed by the position of certain letters and words	75
		Changes in the vowel-points of the article	75
		— of the particles	75
		— of the conjunct. Vav	75
		— of the interrog. <i>ו</i>	76

PART III.

GRAMMATICAL STRUCTURE OF WORDS.

Radical words	77	All conjugations do not belong to any one verb	83
Conformity to their principles	77	Names of the conjugations	84
Bilateral roots	77	Root of verbs	84
Quadrilateral and Quinqueliteral roots	78	Forms of the root	84
Parts of speech	78	Niphal and its signification	84
Grammatical structure of words	78	Piel	85
Various ways of expressing case, number, gender, person, etc.	78	Pual, etc.	85
Composite words	78	Hiphal, etc.	86
Mode of writing particles and oblique pronouns	78	Hophal, etc.	86
ARTICLE	79	Transposition of the letters prefixed to Hithpael	86
Assimilation of it	79	Significations of this conjugation	87
PRONOUNS	79	Unusual conjugations	87
Pronouns personal [Nom.]	79	Mood, tense, number, person and gender of verbs	88
Oblique cases of them	80	Ground-forms of verbs	88
Pronouns demonstrative	80	Formation of the Praeterite tense	88
— relative	80	Inf. const. and absolute	89
— interrogative	81	Formation of the Fut. tense	89
VERBS	81	The praeformative letters of the Fut. tense expel the praeformatives of the derived conjugations	90
Classification	81	Final vowels of the Future	90
Inflection	81	Imper. mood	90
Conjugation	81	Participles of transitive verbs	90
Usual conjugations	82	— of intransitive verbs	91
Peculiar conjugations	82	Subj. and Opt. moods	91
Unusual conjugations	83		
Conjugations of pluriliteral verbs	83		

Paragogic and apoc. Futures	92	VERBS DOUBLY ANOMALOUS	127
Imp. parag. and apoc.	93	Relation of irregular verbs to each other	128
Future with Vav conversive	93	Pluriliteral Verbs	129
Praeter with Vav	94	PARTICLES	129
General remarks on paradigms of verbs	94	VERBS WITH SUFFIX-PRONOUNS	130
Paragogic letters suffixed to verbs	94	Table of the forms of such suffixes	133
Verbs with Quiescents defectively written	95	Notes on the Table of them	133
REGULAR TRANSITIVE VERBS; notes	95	Notes on the Paradigm of them as attached to the verb	134
and explanations	95	Verbs Lamedh He with suffixes	135
REGULAR VERBS INTRANSITIVE; notes	99	NOUNS; derivation and declension	135
VERBS WITH GUTTURALS	100	Nouns, primitive, derivative, and denominative	136
Verbs Pe Guttural; characteristics, etc.	100	Composite and proper	137
Notes on Paradigm	101	Gender of Nouns	137
Verbs Ayin Guttural; characteristics, etc.	102	— of the plural	138
Notes on the Paradigm	102	Formations of Fem. nouns, with Table	139
Verbs Lamedh Guttural; characteristics, etc.	103	Formation of the plural, masc. and fem.	140
IRREGULAR VERBS; definition	104	Heteroclites	141
First Class; PE ALEPH, characteristics	104	Formation and use of the Dual	142
Notes on the Paradigm	105	DECLENSIONS OF NOUNS; const. state	143
PE YODH; characteristics	105	Suffix-State	144
First Class of verbs Pe Yodh; characteristics	105	Table of suffix pronouns	145
Notes on the Paradigm	106	Rules for suffixes	146
Second Class of verbs Pe Yodh; characteristics	107	Vowel-changes in nouns on account of declension	147
Notes on the Paradigm	108	Laws of such vowel-changes	147
Third Class of verbs Pe Yodh; characteristics	108	Suffixes attached to the plural	148
Notes on the Paradigm	109	NOUNS MASC. Dec. I.	148
VERBS PE NUN; characteristics	108	Dec. II.	149
Notes on the Paradigm	109	Dec. III. IV.	150
Second Class	110	Dec. V.	151
VERBS AYIN DOUBLED; characteristics, etc.	110	Dec. VI.	152
Notes on the Paradigm	112	— Notes on the A. E. O class of Dec. VI.	153
Peculiar anomaly of these verbs	114	— Segholates of Verbs Ayin Vav, etc.	154
VERBS AYIN VAV; characteristics, etc.	115	— Segholates of Verbs Lamedh He	154
Notes on the Paradigm	117	— Injunctive Segholates	155
VERBS AYIN YODH	119	— Anomalous Plurals of Segholates	155
Third Class	120	Dec. VII.	156
VERBS LAMEDH ALEPH; characteristics, etc.	120	Dec. VIII.	156
Notes on the Paradigm	120	Dec. IX.	157
Interchange of forms between these Verbs, and Verbs Lamedh He	121	NOUNS FEM. Dec. X. XI.	158
VERBS LAMEDH HE; characteristics, etc.	122	Dec. XII. XIII.	159
Notes on the Paradigm	123	Dual Number of Nouns	160
Apocopate Future of Kal	123	Heteroclites or anomalous nouns	160
— of Hiphil	126	NUMBERS; cardinal and ordinal	160
Peculiar Anomalies	126	Notes on the Paradigm	162
Imitations of Verbs Lamedh Aleph	126	Method of Notation	162
General Remarks on these	126	ADJECTIVES	163
VERBS LAMEDH TAV	126	PARTICLES	163
		Adverbs	163
		Prepositions	164
		Table of them with pronouns, etc.	165
		Conjunctions	166
		Interjections	166

PART IV.

SYNTAX.

ARTICLE	167	Cases relative; Nom.	171
Insertion of it	167	Genitive Case	172
Omission	168	Gen. with Lamedh	172
Article before Adjectives	169	General remark on it	173
NOUNS; case absolute	170	Gen. sometimes follows adjectives	174
		— various meanings of it	174

Dat. case	175	VERBS; general principle of concord	194
Accusative	175	Concord with nouns of multitude	194
Accus. put after Participles and Verbals	176	Verbs with several connected Nominatives	194
Voc. and Abl. cases	177	Concord of nouns with the verb of existence	195
CONSTRUCT STATE	177	Anomalies in concord of verbs; number	195
Form of it not confined to position before a		— as to gender	196
Genitive	177	— as to both number and gender	197
Refers solely to the relation of two nouns to		Peculiar Anomaly	198
each other	178	Impersonal Verbs	198
Apposition	179	Verbs with indefinite Nominatives	199
Gender of nouns and adjectives	179	TENSES; various meaning of the Praeter	200
Number of nouns used collectively	180	— of the Future	201
Pluralis Excellentiae	180	IMPERATIVE MOOD	203
Use of the plural in poetry	180	Use of Composite Verbs	204
Repetition of nouns	180	Cases governed by Verbs	204
— with the copula	181	Verbs governing two Accusatives	205
Nouns employed as adjectives	181	Passive Verbs	206
When employed as adjectives	182	INF. ABSOLUTE, and its various uses	206
Circumlocutory phrases used in the room of		Inf. const. and its various uses	208
adjectives	182	PARTICIPLES	211
ADJECTIVES; often used as nouns	183	Verbs used as adverbs	212
— used as predicates of a sentence	183	PARTICLES; adverbs	213
— article before them in this case	184	Prepositions and Conjunctions	214
Adjectives qualifying nouns	184	Interjections	215
Plur. adjectives with Dual Nouns	185	PLEONASM	215
Adj. with nouns of common gender	185	ELLIPSIS	217
Position of adjectives	185	— of nouns	217
Construct state of them	186	— of pronouns	218
Comparative degree of adjectives	186	— of the verb of existence	218
Superlative	186	— of adverbs	219
Various methods of making a superlative	187	— of prepositions	220
NUMERALS	187	— of conjunctions	221
Cardinal numbers used for Ordinals	189	— in poetic parallelism	221
PRONOUNS; use of the primitive ones	189	Change of construction	222
— used for the verb of existence	190	Constructio praegnans	223
Case of suffix-pronouns	190	Zeugma	223
Exceptions	191	Hendiadys	223
Position of noun-suffixes	191	Paronomasia	224
Position of pronouns in a sentence	191	Paradigm of verbs, nouns, etc.	228
Place of reflexive pronouns supplied by vari-		Synoptical View of all the Conjugations of	
ous nouns	192	the Hebrew Verbs	266
Anomalies of pronouns	193		
Relative pronouns	193		

PART I.

ORTHOGRAPHY AND ORTHOEPY.

I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew ;	which are represented by	and sounded as	Signification of the names.
א	א	'	אֵלֶף	Nālēph	Aw'-lēf	ox.
ב	bh, b	v, b	בֵּית	Bēth	Baith	house.
ג	gh, g	g	גִּמְלָה	Gīmēl	Geé-mēl	camel.
ד	dh, d	{ th in that, d	דֹּלֶת	Dālēth	Daw'-lēth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zāyīn	Zâ-yin	armour.
ח	hh	hh	חֵת	Hhēth	Hhaith	travelling-scrip
ט	t	t	טֵט	Tēt	Tait	serpent.
י	y	y	יֹד	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כַּף	Kāph	Kāf	hollow-hand.
ל	l	l	לָמֶד	Lāmēdh	Law'-mēdh	ox-goad.
מ	m	m	מֶם	Mēm	Maim	water.
נ	n	n	נּוּן	Nūn	Noon	fish.
ס	s	s ^r	סָמֶךְ	Sāmēkh	Saw'-mēkh	prop.
ע	e	"	עֵין	Āyīn	A-yīn	eye.
פ	ph, p	f, p	פֶּא	Pē	Pay	mouth.
צ	ts	ts	צַדִּי	Tsādhe	Tsaw-dhéy	screech-locust.
ק	q	q	קוֹף	Qōph	Qoaf	ear.
ר	r	r	רֵשׁ	Rēsh	Raish	head.
ש	sh, s	sh, s	שֵׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

No. II.

No. III.

LATER HEBR. ALPHABET. ORIENTAL ALPHABETS.

forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphab.	Heb.
א	א	'	Nalēph	ا	ܐ	פ	𐤀	א
ב	bh	v	Bēth	ב	ܒ	צ	𐤁	ב
ג	b	b				ץ	𐤂	ג
ד	gh	g	Gimēl	ג	ܓ	ק	𐤃	ד
ה	g	g				ך	𐤄	ה
ו	dh	{th in that	Dalēth	ד	ܕ	ט	𐤅	ו
ז	d	d				י	𐤆	ז
ח	h	h	Hē	ה	ܚ	ם	𐤇	ח
ט	v	v	Vāv	ו	ܝ	נ	𐤈	ט
י	z	z	Zāyīn	ז	ܝ	ס	𐤉	י
כ	hh	hh	Hhēth	כ	ܚ	ע	𐤊	כ
ל	t	t	Tēt	ט	ܬ	ף	𐤋	ל
מ	y	y	Yōdh	י	ܝ	ץ	𐤌	מ
נ	kh	kh, h	Kāph	כ	ܚ	ק	𐤍	נ
ס	k	k				ך	𐤎	ס
ע	l	l	Lāmēdh	ל	ܠ	0	𐤏	ע
פ	m	m	Mēm	מ	ܡ	ו	𐤐	פ
צ	n	n	Nūn	נ	ܢ	פ	𐤑	צ
ק	s	s	Sāmēkh	ס	ܣ	ק	𐤒	ק
ך	“	“	Ṣāyīn	ש	ܫ	ו	𐤓	ך
ש	ph	ph, f	Pē	פ	ܦ	ח	𐤔	ש
ת	p	p				ץ	𐤕	ת
י	ts	ts	Tsādhe	צ	ܥ	ץ	𐤖	י
ך	q	q	Qōph	ק	ܩ	ץ	𐤗	ך
ר	r	r	Rēsh	ר	ܪ	ץ	𐤘	ר
ש	sh	sh	Shīn	ש	ܫ	ץ	𐤙	ש
ש	s	s	Sīn	ס	ܣ	ץ	𐤚	ש
ת	th	th	Tāv	ת	ܬ	ץ	𐤛	ת
ת	t	t				ץ	𐤜	ת

IV. TABLE OF THE VOWELS.

I. Class ; *A* sound, corresponding vowel-letter, *Aleph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmēts	מֶ מָ מַ	= <i>a</i> in <i>all</i>	ā
פַּתַּח Pättāhh <i>long</i>	מֶ	= <i>a</i> in <i>father</i>	â
..... Pättāhh <i>short</i>	מֶ מַ	= <i>a</i> in { <i>faring</i> <i>man</i>	ă
סֶגוֹל Seghōl <i>long</i>	מֶ מֶה מִי	= <i>a</i> in <i>hate</i>	ê
..... Seghōl <i>short</i>	מֶ מַ	= <i>a</i> in { <i>hated</i> <i>climate</i>	ě

II. Class ; *E* and *I* sound, corresponding vowel-letter, *Yodh*.

צֵרִי Tsērī	מֶ מִי מַ	= <i>ey</i> in <i>they</i>	ē
סֶגוֹל Seghōl <i>long</i>	מֶ מֶה מִי	= <i>ey</i> in <i>purvey</i>	ê
..... Seghōl <i>short</i>	מֶ מַ	= <i>e</i> in { <i>preying</i> <i>men</i>	ě
חִירֶק Hhīrēq <i>long</i>	מֶ מִי	= <i>i</i> in <i>machine</i>	ī
..... Hhīrēq <i>short</i>	מֶ מַ	= <i>i</i> in { <i>estimate</i> <i>pin</i>	ï

III. Class ; *O* and *U* sound, corresponding vowel-letter, *Vav*.

חֹלֶם Hholēm	מֶ מוּ מַ	= <i>o</i> in <i>go</i>	ō
קָמֶץ חֹטֶף { Qāmēts Hhā- tēph <i>short</i> .	מֶ מַ	= <i>o</i> in { <i>holiday</i> <i>not</i>	ö
שׁוּרֶק Shūrēq	מֶ מוּ מַ	= <i>oo</i> in <i>moon</i>	ū
קִיבּוּץ Qıbbūts { <i>vicarious</i> and <i>long</i>	מֶ מַ	= <i>oo</i> in <i>moon</i>	ū
..... Qıbbūts <i>long</i>	מֶ מַ	= <i>ue</i> in <i>rue</i>	û
..... Qıbbūts <i>short</i>	מֶ מַ	= <i>u</i> in <i>full</i>	ü

IV. [Half-vowels] Sheva, simple and composite.

שְׁוָה Shevā (simple)	מֶ מִי מַ	= <i>e</i> in <i>begin</i>	ε
חֹטֶף פַּתַּח Hhātēph Pättāhh	מֶ מִי מַ	= <i>a</i> in <i>litany</i>	α
חֹטֶף סֶגוֹל Hhātēph Seghōl	מֶ מִי מַ	= <i>e</i> in <i>begin</i>	ε
חֹטֶף קָמֶץ Hhātēph Qāmēts	מֶ מִי מַ	= <i>o</i> in <i>ivory</i>	ο

Remarks on the Alphabet.

§ 1. *The ancient number of letters* was only 22; which is clear from the *alphabetic* Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from *alphabetic* compositions in Prov. 31: 10 seq. Lam. I—IV. But in Ps. 25. 34. 145, one letter is omitted; in Ps. 37, ז is repeated and ש omitted. All the other Shemitish alphabets, (and probably the ancient Greek one also), had originally the same number of letters, viz. 22.

NOTE. The present *square* form of the Hebrew letters is not the most ancient one. This is evident from inscriptions on Hebrew coins stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time *after* the birth of Christ. This Kopp has recently shewn, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. p. 95 seq., particularly p. 156 seq.

§ 2. *The usual arrangement of the letters* is fully settled by the same alphabetic compositions in the Hebrew Scriptures, which are noted above. Most of the arrangement seems to have been originally accidental; yet not all of it. For example, the Liquids ל, מ, נ, are ranged together. Ză-yîn (ז) meaning *shield*, and Hhêth (ח) probably meaning *travelling-scrip*, are associated. So Yôdh (י) *hand*, and Kăph (כ) *hollow-hand*; Mêm (מ) *water*, and Nûn (נ) *fish*; also Āyîṣ (ע) *eye*, Pê (פ) *mouth*, Qôph (ק) *ear*, Rêsh (ר) *head*, and Shîn (ש) *tooth*. In Lam. I—IV, ש stands ranged after פ; which shews that the arrangement of the alphabet was not uniform in all cases, at the time when this book was written.

§ 3. *The age of the alphabetic names* seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramean, e. g. מַם, רִישׁ, בִּירָה; two seem to be of appropriate Hebrew stamp, viz. זַיִן, לֵיָן; but אֵלֶּה, אֵימָה, אֵימָה, אֵימָה, אֵימָה, אֵימָה, with וָן, and שֵׁן (instead of שֵׁן) are manifestly *exotics*, derived from a kindred language which is now no more, but which, as the more simple forms of the words shew, was probably older than the time of Moses.

§ 4. *The significance of the names* is, in most cases (not in all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them is not to be traced in many of the *present* Hebrew letters, which differ much from the form of the corresponding *ancient* ones. Alphabet No. I. col. 7, shews the most probable original significations. For an admirable exhibition of the very ancient forms of Shemitish letters, Kopp's *Bilder und Schriften der Vorzeit*, II. 157, may be consulted.

§ 5. *The pronunciation of the names* is given in No. 1. col. 6, as *exactly* as the English alphabet will permit. The vowels in col. 5 of

the same, are sounded as directed in the table of the vowels under No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty nine* letters, as given in No. II. Six of these, as the alphabet shews, have two sounds each, but retain only the ancient single name; one (ש *Sin*, pronounced *Seen*) is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, ש), and also with a different name, in order to distinguish it. The modern Arabians have twenty eight letters, six of which are thus distinguished merely by a diacritical point; as is the case with the same number of letters, in the later Hebrew alphabet. Comp. Arab. alphabet in No. III.

§ 7. *The final forms* of five of the letters appear in the short left-hand column of them, in the alphabet No. II. They are doubtless subsequent in their origin to the original forms; but when they were introduced is not known. When manuscripts were written continuously, i. e. without separating the words, (as they originally were), these final letters aided very much in making the proper divisions. Why more of them were not invented for that purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is *universal*, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. נָ (for נֶ), Job 38: 1. מִן (for מִן), Is. 9: 6. Neh. 2: 13.

§ 8. *The sounds of the letters* are given according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very slight sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *spiritus lenis* of the Greeks to represent it. *Practically* we do not sound it at all, at least not perceptibly. In *theory* it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible in most cases.

Beth (ב), *bh*=v. So the modern Greeks sound their β.

Gimel (ג), when it is equivalent to *gh*, is represented in the alphabets as sounded like *g*. But the real sound is quite uncertain. The Arabians sound the same letter (ג) like our *j*; just as in English, we

sound *g* soft before *e* and *i*. I follow the general usage, and sound it as *g* hard, because the other sound is unknown to us.

Daleth (ד), *dh*=*th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks who so sound their *δ*.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which, more probably, was the Hebrew usage. I conform to general European usage.

Hheth (ח) *hh*, i. e. a strong aspirate. Yet it was not *always* so in practice, among the Hebrews; for at the *end* of words it appears to have been very much softened. E. g. the Seventy represent מָרְהוּ, by *Θαύρα*; and מַרְשֵׁ, by *Σαλά*. But they translate מַרְשֵׁ, by *Xάμ*; and מַרְשֵׁ, by *Ψαγγήλ*. The Arabians have two gradations of sound for this letter.

Tet (ט) is a hard guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like *h*, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כָּ, as *be-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully; or it may be read *be-kaw*, by giving to כ the same sound as כּ=*k*.

Samekh (ס) is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly in sound from the letter ש, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as פָּרַס and פָּרַשׁ to *divide*.

The sound of Ayin (ע) is represented by (ϝ), the double *spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמֹרָה, *Ῥομορρά*, עֲזָרָה, *Ῥάζα*; but עֲזָרָה, *Ῥηζ*, עֲמֹלָה, *Ῥαμολή*. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עֲזָ for עֲזָה; also from its commutation with *z*; see in the Hebrew lexicon under *z*. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in *Ῥαμολή*, the ground of this. The vowel accompanying it should have a strong

impetus of the voice in pronouncing it; and this will bring the sound near to that which the Arabians give.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *k*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek ρ. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are א, ה, ל, i. e. א, ה, ל, ה, ה.

[§ 10. *Unusual letters*. These are, (1) *Literae majusculae*; as כּה, Ps. 80: 16. (2) *Minusculae*; as כּה, Gen. 2: 4. (3) *Suspensae*; as כּה, Ps. 80: 14. (4) *Inversae*; as כּה, Numb. 10: 5. The Rabbins find mysteries in these; the considerate critic will find only mistakes in copying, or conceits of the copyists.

§ 11. *Similar letters*. These are numerous in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;

1. Beth	ב	כ	Kaph	8. Zayin	ז	ן	Nun
2. Gimel	ג	נ	Nun	9. Hheth	ה	ה	He
3. Daleth	ד	ך	Kaph	10. Hheth	ה	ת	Tav
4. Daleth	ד	ר	Resh	11. Mem	מ	ט	Tet
5. Vav	ו	י	Yodh	12. Mem	ם	ס	Samekh
6. Vav	ו	ן	Nun	13. Tsadhe	צ	ע	Ayin
7. Zayin	ז	ו	Vav				

Explanations.

(1) ב is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of its corner at the bottom. (2) ג is distinguished from נ, by having the stroke at the bottom united to the perpendicular only by a small point at the corner; in נ, the bottom stroke is united without any variation of its magnitude. (3) ד *final* descends below the line; ד does not. (4) ד is distinguished from ר, by having a right angle at the top, at which part ר is round or obtuse. (5) ו descends to the bottom of the line; י does not. (6) ז *final* falls below the line; ז does not. (7) The top of ז is continued a little to the right of the perpendicular, while that of ו is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ו. (8) ז descends only to the line; ז *final* falls below it. (9) ח has no space

between is left side and the top; ה exhibits a small chasm. (10) ה has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ח has not this mark. (11) ט is open at the top; ט at the bottom. (12) ט is almost round; ט *final* is a square or parallelogram. (13) ז is angular on the right side of it, and the bottom is parallel with the line; ז turns to the left only. Final ז, in its falling stroke, either turns a little to the right, or descends perpendicularly; it also falls below the line.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels), to practice *writing* them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to *write* Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the consonants.* This has been usually made agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(a) Gutturals	א ה ח ע	technically called	אֶהְיָע
(b) Labials	ב פ מ ו		בּוּמָה
(c) Dentals	ז ס צ ר ש (ש)		זֶסְצָרֶשׁ
(d) Linguals	ד ט ל נ ת		דֶטֶלֶנֶת
(e) Palatals	ג י כ ק		גִיכֶקֶ

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some special peculiarity. This is as follows, viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called Beghādh-kephāth (בֶּגֶד כֶּפֶת).

They are named *Aspirates*, because, when there is no point (Daghes) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghes, these letters are called, by the older grammarians, *mollæ* and *raphatæ*; with it, *duræ* and *dagessatæ*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named Nēh°vī (אֶהְיָוִי). The reason of this is, that the sound of these letters, being in itself somewhat feeble, often coalesces with the vowel sound which *precedes*; so that these letters are said to *quiesce*, i. e. to lose their separate sound as consonants, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or א-h^ahhä ע (אֶהְיֶה), as stated above.

Besides these *four* letters, Resh (ר) has a claim occasionally to be reckoned with the *Gutturals*, because it is treated in the same way as they are; see § 111, seq. Aleph and He, moreover, often become *Quiescents*, (see *b* above); so that they are to be reckoned as *Gutturals*, only when they have a distinctive consonant sound, or (in technical language) are *movable*.

(d) *Liquids*; viz. ל, מ, נ, ר; of which ר is to be regarded only as a kind of half-liquid. Sometimes it is a kind of *Guttural*, according to the statement above. Technically these may be called, *limnär* (לִמְנָר).

N. B. The student should impress these classes, particularly the *three first*, deeply on his memory.

VOWELS.

§ 14. Originally the Hebrew alphabet consisted only of *consonants*. Some learned men have maintained the contrary, and averred that א, ר, ך, were originally designed to be *vowels*. But the fact that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel-sound, proves beyond all reasonable doubt that they are essentially *consonants*.

§ 15. But as the sound of א, ר, ך, was feeble, and often in *practice* was made to coalesce with the vowel which preceded them, it was natural that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ר, ך, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldaeo-Rabbinic Hebrew employs these three letters very often, merely for the purpose of designating vowels. For these reasons, these three letters are called *vowel-letters*, by recent grammarians, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters (together with ה) are called *Ehevi* (אֶהְיֶה) or *Quiescents*; see § 13. *b*.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the diacritical signs, i. e. small dots in or over a letter, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed,

so as to exist in its present form, until several centuries after the birth of Christ; almost certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one, who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why (in the Table No. IV.) א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א more rarely) to designate more or less of the vowel-sounds, which are associated with them.

§ 17. In the same Table, in column 2d, the letters א ה ו ט ר מ נ are so arranged as to form syllables by the help of the vowels. They are so used merely to exhibit to the learner the manner in which the Hebrew vowels are written, in respect to the alphabetic letters or consonants with which they are associated, i. e. whether they are written *above, below, or in* them.

§ 18. The student must free himself, at the outset, from the habit of giving *English* sounds to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other in respect to the sound, but *for the most part are often commuted for each other*. Seldom does commutation take place without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG—Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT—Pattahh, Seghol, Hhireq parvum, Qamets Hhateph and Qibbut. But all of these so called *short* vowels, are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.]

Ewald, in his Hebrew grammar (1827), has attempted to reduce the vowels to two classes; with much ingenuity, but not satisfactorily.

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. (a) IN REGARD TO QUALITY, they may be considered as *pure* or *impure*.

The *quality* of vowels, with respect to the kinds of sound which they represent and the relations of those sounds to each other, is represented in Table No. IV. The quality of *pure* or *impure* remains to be considered here.

§ 23. A *pure* vowel is one with which no consonant sound coalesces.

§ 24. An *impure* vowel is one with which a consonant sound coalesces.

E. g. in דָּבָר *dā-bhār* both vowels are pure; the first in דָּ, because no consonant follows; the second in בָּר, because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּא *bā* the א has no distinct sound, because it coalesces with the Qamets; and in בֶּרֶךְ, (so written instead of בֵּרֶךְ, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing by omitting a Daghes in the ר; in both which cases Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them; see § 58. § 59.

§ 25. (b) IN REGARD TO QUANTITY, vowels are divided into *long* and *short*.

This classification cannot always be made out by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often very doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels may be divided into two classes. (1) *Those long by nature and form*; i. e. such as are always long. (2) *Those long by position*; i. e. long as to quantity in consequence of a peculiar position, while their form or appearance is the same as that of short vowels. These last may be named (in regard to their appearance only) *doubtful*.

It is difficult to find appropriate technical terms for the designation of all the different sorts of Hebrew vowels. The meaning (as here given) of a vowel *long by nature and form*, is, that such vowel has a form which always designates a quantity that may properly be called *naturally long*.

§ 27. *Long by nature and form* are Qamets, Tseri, Hhireq long or magnum, Hholem, and almost always Shureq.

NOTE. Hhireq is called *magnum*, when a Yodh quiescent either

expressed or implied immediately follows it. For exceptions to the length of Shureq, see § 31. Note 3.

§ 28. *Long by peculiar position*, (elsewhere short and always short in *appearance*), may be Pattahh, Seghol, Hhireq, and Qibbuts.

In this respect, these vowels correspond with the doubtful or double timed Greek vowels, α, ι, υ.

Division of vowels long by nature and form.

§ 29. These are naturally divided into *pure* and *impure*.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

But these, let it be particularly noted, are pure only when no consonant coalesces with them, i. e. when they contain neither a Quiescent nor a Daghesh'd letter; see §. 23, § 53, and § 58. E. g. דָּבָר *dā-bhār*, שֵׁן *shēn*, יָקָטֹל *yāq-tōl*.

Hhireq magnum and Shureq are *always impure*, because Yodh or Vav, either expressed or implied, always follows them and coalesces with them; § 53.

§ 31. *The impure long vowels* may be distributed into two classes, not essentially different in nature, but differing merely as to the methods in which they are formed.

(a) Such as are formed by coalescence with one of the *Ehevi* (א, ה, ו, י, § 13. b), either expressed or implied; § 53.

These may be called QUIESCENT LONG VOWELS, for the sake of distinction.

E. g. Qamets, as in בָּא *bā*; Tseri, as in בֵּין *bēn*; גֵּלָה *gēlē*; Hhirek magnum, as in נִיר *nīr*; Hholem, as in לוֹ *lō*; קוֹל *qōl*; and Shureq, as in קָמֹ *qām*. In all such cases, the Quiescent makes an addition to the *quantity* of the original vowel, by coalescing with it. See § 55.

NOTE 1. *Appearance merely* will not determine whether a vowel long by nature and form is pure or impure; inasmuch as the quiescent letter which coalesces with it, is often omitted in the writing; e. g. קָמֹ *qām* (impure) stands for קָמֹא *qām*, נִיר *nīr* for נִירָה *nīr*, קוֹל *qōl* for קוֹלָה *qōl*, etc.; see § 63. In a multitude of cases the student can distinguish whether

vowels of this kind are impure, only by obtaining a knowledge of etymology and the analogies of the Hebrew language.

NOTE 2. *Vice versâ*, the Quiescents are sometimes inserted after vowels long by nature and form, without mixing with them and rendering them impure; in which case they are merely a kind of *fulcrum* for the vowel; e. g. יִלְמֹד *yîl-môdh* with Hholem pure, = יִלְמֹד; סָבִיב *sô-bhêbh* with Tseri pure, = סָבִיב; see § 64, and comp. §§ 14—16, which exhibit the grounds of introducing such anomalies.

Anomalies.

[NOTE 3. There are a few cases also, in which Shureq appears to be *short*, i. e. to be the same as Qibbutz, even when it seems to coalesce with Vav. These are when it stands before a *daghesh'd* letter; e. g. חִיקָה *hhûq-qâ*, זִנְנָה *zûn-nâ*, מַעֲזִיז *mâ-ûz-zî*, etc. In Chaldee, Syriac, and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that they seem to result merely from the use of a vowel-letter by transcribers as the sign of a vowel; see §§ 14—16.

NOTE 4. Similar cases of Hhireq with Yodh are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, inasmuch as they amount only to different modes of orthography and pronunciation in respect to the same word; e. g. זִקְלָה *zîq-lāgh* and זִקְלָה *zî-qslāgh*, קִמּוֹשׁ *qîm-môsh* and קִימּוֹשׁ *qî-môsh*, פִּלְלֶגֶשׁ *pîl-lê-ghêsh* and פִּלְלֶגֶשׁ *pî-lê-ghêsh*, מוֹרִיגִים *mô-rîg-gîm* and מוֹרִיגִים *mô-rî-ghîm*; see § 64, respecting Yodh *fulcrum*.]

(b) Vowels that would otherwise be short, when followed by a daghesh'd letter which is merely *implied* (not expressed), sometimes become long in respect to both nature and form.

E. g. בֶּרֶךְ *bê-rêkh*, so written instead of בֵּרֶךְ *bîr-rêkh*; בָּרֶךְ *bā-rêkh*, instead of בֵּרֶךְ *bār-rêkh*, etc. In all such cases, the sign of the daghesh'd letter, (i. e. the point or dot in the middle of the consonant), is omitted, because its sound coalesces with that of the vowel which precedes, and prolongs it. In this respect, the present cases under *b* differ often, in regard to *orthography*, from those under *a* above; inasmuch as those under *a* may insert or omit the *quiescent* letter which coalesces (see Note 1), but those under *b* regularly demand the *omission* of the Daghes which would stand for a letter. For the sake of distinction, this class of vowels may be called *DAGESH'D LONG VOWELS*.

NOTE 1. Here, as in the class *a* above, the mere *form* of the impure vowel will not distinguish it from a pure vowel; for the form of

both is the same. Nothing but a knowledge of Hebrew etymology and forms will enable the student to make the appropriate distinction.

[NOTE 2. It is far from being the case, that all the impure long vowels, which are formed by the coalescence of daghesh'd letters with them, take the *form* of vowels long by nature and form, like those above designated. In a majority of instances, *vowels long merely by position* are formed, in such cases, by the suppressed daghesh'd letter; as may be seen by consulting the examples under § 33, § 58. Why the Hebrews at one time wrote פֶּרֶךְ for פֶּרֶךְ, פֶּרֶךְ for פֶּרֶךְ, i. e. employed long vowels in point of *form* as well as nature, and yet at another time, (and indeed in far the greater number of instances), used in such cases vowels long merely by *position*, as נָחֵם for נָחֵם, פֶּהֶל for פֶּהֶל, (not נָחֵם, פֶּהֶל, etc.) it is impossible for us to say. The *fact* we know; but as to this variety of sound and orthography, we can only say : *Sic voluit usus.*]

[§ 32. REMARKS. I have intimated above, that the two different classes of impure vowels, long by nature and form, are *not* essentially diverse in their essence. The fact seems simply to be, that all impure vowels, long by form and nature both, are made so by the coalescence of a consonant with them; and whether this consonant is one of the Quiescents or one of the Gutturals, it matters not, for the effect is the same, viz., the prolongation of the vowel. Most vowels (perhaps all) before they become prolonged by Quiescents, are, i. e. would in their proper nature be, *short*; e. g. מִצָּא, originally מִצָּא; בִּיחַ, originally בִּיחַ, etc. In the same manner, the vowels long by nature and form, which are made so by the coalescence of a daghesh'd letter, are in their own original nature short; e. g. פֶּרֶךְ for פֶּרֶךְ, etc. But whether there was any *practical* difference in the length of the sound, between the *pure* long vowels and the *impure*, is a point which we have no certain means of determining. If the proof could be certain, that to any vowels *originally* long a coalescent letter has been added, (which Gesenius seems to suppose in his large Grammar), these would be decidedly the longest sort of vowels. But I know of no way in which this can be satisfactorily shown. Original principles show, that *impure* vowels are made (at any rate *mostly*) from vowels originally short.]

Impure vowels long by position.

§ 33. These are formed in the same way as the impure vowels which are long by nature and form both, i. e.

by the coalescence of a daghesh'd letter suppressed, or (in some cases) of a Quiescent either expressed or implied. But the *form* of all such vowels is the same as that of the short vowels; see § 58. § 55.

Of course it is only from a knowledge of etymology and of the analogy of forms, that the student can be enabled, for the most part, to determine when these vowels are actually long.

[NOTE. Pattahh, Hhireq, and Qibbutts (not vicarious), are made long by position, only by the coalescence of an implied Daghesh'd letter; as בַּהֵל *bā-hēl*, for בְּהֵל *bāh-hēl*; נָחַם *nī-hhām* for נִחַם *nīhh-hhām*; רִיחַ *rū-hhāts*, for רִיחַ *rūhh-hhāts*. For cases like לִקְרָא, פָּאָרָה, where Pattahh and Qibbutts apparently have a quiescent א, see § 118 with the notes, and also the lexicon.—Seghol may be made long, either by a Quiescent, as גִּי, אֶצֶּל, מֶדָּה, *gē, tsé, mé*; or by the coalescence of a daghesh'd letter, as הֶחָרִים *hé-hā-rīm*, פֶּחָה *pé-hhā*, אֶחָיו *né-hhāv*, where the Gutturals ה, ח, exclude the Daghesh forte which belongs to them. See §§ 58. 111. 112. 54.—Qamets Hhateph is never long.

Remark. Whether there was any *practical* difference between the length of the sound of vowels long merely by position and having the form of short vowels, and pure vowels long by nature and form, is what we have no certain means of determining. Probably the former were shorter, i. e. somewhat less prolonged; for the form itself of them would seem to intimate this.]

Vowels properly short.

§ 34. These are Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbutts (not vicarious), simply and only when they are *pure*, i. e. have no coalescent letter in them.

[NOTE 1. The short vowels may stand either in a mixed syllable,* or in a simple one;† e. g. דַּל *dāl*, בֶּן *bēn*, מִקְנֶה *mīq-né*, חֶכְמָה *hhōkh-mā*, מִקְטָר *mūq-tār*, in mixed syllables; and מֶלֶךְ *mē-lēkh*, נֶאֱמַר *nā-ēmar*, וַיִּגַּל *vāy-yī-ghēl*, אֶחָלוֹ *ā-h'lo*, in simple syllables. This latter class of short vowels is naturally pronounced somewhat longer than the former, as the stress of voice falls almost uniformly on the short vowels when they happen to be in a simple syllable.

NOTE 2. Some cases are dubious in respect to appearance; e. g. קִיר appears short, but is in fact i. q. יִיר. So in קִיבּוּט, Qibbutts appears short, but is i. q. קִיבּוּט, Qibbutts being *vicarious*. In like manner, appearances are frequently dubious in regard to simple syllables; e. g. נָחַם with an impure Hhireq long by position (§ 33), and נִחַם with a Hhireq pure and short; so בָּהֵל with an impure Pattahh long by position (§ 33), but בְּהֵל with a pure short one. If the student can dis-

* A mixed syllable is one which ends in a *vocal*, i. e. moveable, consonant.

† A simple syllable is one which ends in a vowel, either pure or impure.

cover, whether the vowel is *pure* or not, he of course can determine the *quantity*. Experience only, with a knowledge of etymology and analogy, will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.]

§ 35. The student will see, by Table No. IV., that Seghol is reckoned both to the *first* and *second* class of vowels. The reason is, that it is often put in the place of Qamets and Pattahh, as well as exchanged with Tseri; and so it is treated as belonging to both classes. Compare § 19.

Syllabication as affected by the Vowels.

§ 36. *Pure long vowels* naturally stand in a simple syllable; they are employed in a mixed one, only when it is accented.

E. g. דָּבָר *dā-bhār*, שֵׁנָה *shē-nā*; שֵׁן *shēn*, יִיקָטֹל *yīq-tōl*.

§ 37. The same is true of the *quiescent long vowels*, § 31 a.

E. g. בָּא *bā*, קָאָם *qām*; גֵּלֶה *gelē*, בֵּין *bēn*; לֵי *lī*, נִיר *nīr*; לֹי *lō*, קֹל *qōl*; קֻמוּ *qū-mū*, קֻם *qūm*.

§ 38. But *daghesh'd vowels* (§ 31. b), long by nature or position, can stand only in a simple syllable.

E. g. בָּרֶךְ *bā-rēkh*, נֶהַל *nē-hāl*, בֹּרֶךְ *bō-rākh*; נָהַם, בָּהֵץ, all with the first vowel impure and daghesh'd.

§ 39. *The short vowels* stand either in a mixed or simple syllable; see § 34. Note 1.

§ 40. Much the greater number of syllables not final, in Hebrew, end in a vowel. Very few mixed syllables (not final) have long vowels in them.

§ 41. *Qibbutts vicarious* is nothing more than a mere expedient for representing Shureq when the Vav falls out; and it may be either in a simple, or in a mixed syllable.

E. g. קֻמוּ *qū-mū*, i. q. קֻמוּ; קָטֹל *qā-tūl*, i. q. קָטֹל. In a mixed syllable (e. g. קָטֹל) it appears like Qibbutts short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

GENERAL REMARKS. No theory of the Hebrew vowels has ever yet been broached, which is not liable to some objections. Almost all beginners complain of this part of Hebrew Grammar as complicated and difficult. It is some-

what so; and yet far less so than the vowels in our own mother tongue, or in the Greek language. The relation of *long* and *short* with respect to Hebrew vowels, is for us more a matter of *theory* than of practice. In this light, however, it is very important to the student, who, without understanding this theory well, cannot analyze with satisfaction or success great numbers of changes in the forms of Hebrew words. Hebrew grammars in general have not at all recognized the fact, that both *Quiescents* and *suppressed daghesh'd letters* coalesce with the preceding vowel and lengthen it and make it impure, on principles which are in all important respects substantially the same. The principle at the basis of every possible case of this nature is very simple, viz. *that a consonant suppressed in sound, finds its equivalent in the preceding vowel by augmenting its length.* That *Quiescents* and *Gutturals* are, in general, the only classes of letters which are subject to the law of suppression, belongs to the nature of the language. The development of *facts* respecting these phenomena, belongs to grammar. But, as before intimated, whether a long vowel (Qamets for example) was any longer when it included a Quiescent, than when it included a *daghesh'd* letter, (e. g. בָּא, בָּרָךְ); or whether Qamets in בָּרָךְ was any longer than Pattahh impure and long in בָּהֵל; and many other questions of the like nature; we have no means of certainly determining, nor is it necessary to determine such questions. If a student understands well the distinction between *pure* and *impure* vowels, and between *long* and *short* ones, he need not trouble himself to inquire how long the Hebrews dwelt on the sounds of the one or the other. If he complains that the system is *complicated*, he will remember that *this belongs to the language*; therefore he should not charge it upon Hebrew grammar, which does no more than to state *facts* as they are.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the *end* of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases they even supplied a furtive vowel in the final syllable of words, in order to shun the amalgamation of two consonants; e. g. for סֵפֶר *sēphēr*, they wrote and read סֵפֶר *sē-phēr*. Still they admit, in a few cases, such forms as קָטַלְתָּ *qā-tālt*.

§ 43. When two consonants *begin* a syllable they are not combined in one sound, but a very short vowel, i. e. a kind of half-vowel, is supplied, after the first letter, in order to smooth the transition to the second letter. This is called *Shevā*, שְׁוָה.

NOTE. Instead of saying *brā*, *brē*, by one impetus of voice as we do, the Hebrews pronounced *b'rā*, *b'rē*, i. e. with a short vowel-sound between the two consonants.

§ 44. Shevas usually mark either the *beginning* or the *end* of syllables.

NOTE. The only exception is a Sheva on the *penult* letter of a word, whose final syllable ends with two consonants, as קָטַלְתָּ *qā-tālt*.

§ 45. (a) All syllables *beginning* with two consonants, have a Sheva (either simple or composite) under the first of them. (b) All syllables *ending* with one or two vocal consonants, take a Sheva simple (either expressed or implied) under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. are sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) Such are the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as לָמְדָה *lā-mēdhā*. (c) After another Sheva; as יִלְמְדוּ *yīl-mēdhū*. But if the second Sheva be at the *end* of a word, it is not vocal; as לָמְדָתָ *lā-mādhāt*; see *i* below. (d) Under a letter at the beginning of a word, as לִמְדָה *lēmōdh*. (e) Under a letter with Dagghesh forte expressed; as לִמְדוּ *līm-mēdhū* = לִמְדוּ, § 71. (f) Under a letter in which a Dagghesh forte is implied; as הִלְלֵנוּ (= הִלְלֵנוּ) *hāl-lēlū* or perhaps *hā-lēlū*, not read as הִלְלֵנוּ *hāl-lū*.

[NOTE. The common maxim of grammarians in regard to the case *f*, is, that "Sheva is always vocal when under a letter which is immediately repeated." This is evidently incorrect; e. g. הָרְרֵי *hār-rē* (not *hār-rērē*), לִבְבֵי *līb-bhē* (not *līb-bēbhē*), and so הִלְלֵנוּ (plur. const. of הִלְלֵנוּ) is *hāl-lē*, not *hāl-lēlē*. On the contrary, הִלְלֵנוּ reads *hāl-lēlū*, because it belongs to a Dagghesh'd form of the verb הִלְלֵנוּ, and the Dagghesh is omitted merely from the frequent usage of rejecting it from a letter when it would be immediately followed by a vocal Sheva; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel in a mixed syllable; as יִלְמְדָה *yīl-mōdh*.
- (h) After a long vowel in a mixed tone-syllable; as תִּלְמְדוּנָה *tīl-mōdh-nā*.
- (i) Two Shevas at the end of a word are both silent; as לָמְדָתָ *lā-mādhāt*.

§ 47. The *form* of all the Shevas is exhibited fully by Table IV. No. IV. The *composite* Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. *The quantity of all the Shevas is, at least in*

theory, the same; i. e. none of them is considered as a proper vowel.

E. g. פִּקֹּדִי *pīqōdī*, זָהָב *zāhābh*, אֵלֶּה *ālē*, חֲלִילִי *hhālī*, are all considered as *monosyllabic*. What *practical* difference between the length of these sounds existed amongst the Hebrews, cannot now be determined.

§ 49. THE composite SHEVAS belong *appropriately* to the Gutturals, and are commonly used under them instead of simple Sheva.

NOTE. No definite rules can be given as to the kind of Sheva under the respective Gutturals, for usage varies them in different words which have the same letters, and in different positions. In general, ה, ה, ע, at the beginning of words take (_); but א takes (_).

§ 50. Gutturals (and other letters) which take a composite Sheva, must always *begin* a syllable. *A Guttural which ENDS a Syllable, must, like the other consonants, take Sheva simple*; for there is no other *silent* Sheva.

E. g. שְׁמֵעָרִי *shā-mā-ti*, יְהִי *yēhh-dāl*, יְהִי *yēh-gé*, יֵאָסֵר *yēā-sōr*.

[§ 51. The composite Shevas (_) and (_) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. זָהָב *zāhābh*, קִדְשִׁים *qādhā-shim*, etc. But (_) is limited to Gutturals.

NOTE. No uniform rules can be given for such cases. The *general* principle seems plainly to be, *a design to mark the letter which takes a composite Sheva, as having a real vocal Sheva*; and consequently to advertise the reader, that the preceding vowel is not to attach to itself the letter to which the Sheva belongs; e. g. זָהָב *ū-zāhābh*, not *ūz-hābh*; הִבְרָאָה *hā-bhārā-khā*, not *hābh-rā-khā*; תִּמְלֹךְ *tī-mālōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such Shevas as these are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants* not immediately followed by a vowel, must have a Sheva of some kind, either expressed or implied.

At the end of words in general, Sheva is not usually *expressed* but only *implied*; e. g. קָם *qām*, the same as קָם. The exceptions to this

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

rule are, (1) In a final Kaph; as קֶמֶךְ. (2) When the final syllable ends with two consonants; as לֶמֶדֶת *lā-mädht*; but here, in case the penult consonant is a Guttural, this consonant takes a Pattahh furtive instead of a Sheva simple; § 233. Note.

NOTE 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

NOTE 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find both בָּאֵר and בִּאֵר.

General Remarks. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence too their use in regard to other letters, for the sake of more distinct pronunciation; § 51. Note. But the niceties of living vernacular pronunciation are now lost; most of them no more to be recalled. Present general usage among Hebrew scholars, is all that is aimed at in this grammar.

COALESCENCE OF VOWELS AND QUIESCENTS.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with the vowel-sound which precedes them, in case they have no vowel of their own, nor any Sheva expressed or implied; i. e. such coalescence takes place, provided that such vowel-sound is *homogeneous*.*

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א)	quiesces in Qamets (ֶ)	as in	בָּא bā.	
	- Tseri (ִ)	- -	רֶשֶׁת rēsh.	
	- Seghol (ֶ)	- -	תִּמְצֵאנָה tīm-tsê-nā.	
	- Hholem (ֹ)	- -	יֹמֶר yō-mēr.	
Yodh (י)	—	- Tseri (ִ)	- -	בֵּין bēn.
		- Seghol (ֶ)	- -	גֵּי gê.
		- Hhireq (ִ)	- -	דִּין dīn.

* That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescent respectively; that is called *heterogeneous*, which is not adapted to coalesce.

Vav (ו)	quiesces	in Hholem (ֿ) as in	קֹל qōl.
		- Shureq (ׁ) - -	קֹמ qūm.
He (ה)	—	- Qamets (ֿ) - -	גֵּלָה gēlā.
		- Tseri (ֿֿ) - -	גֵּלֵה gēlē.
		- Seghol (ֿֿֿ) - -	גֹּלֵה gō-lē.
		- Hholem (ֿֿֿֿ) - -	גֶּלֶה gā-lō.

In English we have a multitude of cases similar to these; e. g. *low*, *show*, etc., with *w* quiescent; *say*, *day*, etc., with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

NOTE. 1. There are some other cases besides those presented in the above Table, of which *quiescence* has been affirmed by most grammarians; e. g. רִישׁוֹן *rī-shōn*, לִקְרֹא *līq-rāth*, פִּרְאָה *pū-rā*. But here *n* is *otiant*, and does not quiesce in Hhireq, Pattahh, and Qibbutts; and so elsewhere; see § 118 with the Notes.

NOTE 2. Although the Hholem is written over the ו, as in וִ; and the Shureq is written in it, as וׁ; yet in both cases these vowels usually belong to the *preceding* consonant; e. g. in קֹל to the ק, in קֹמ to the ק. Cases like שׁוֹן *ā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes such vowel protracted.

§ 56. The *Ehevi* (אֶהֱוִי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable.

E. g. אֶמֶר *ā-mār*, הֵם *hēm*, יָד *yā-lādh*, וְלֵד *vē-lēdh*.

(2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied.

E. g. יָסֹר *yēn-sōr*, נֶחֱפָךְ *nēh-pākh*, שָׁלוֹחַ *shā-lāv-tī*, חַי *hhāy*, קָאָו. In the two last cases, the Sheva is *implied*, i. e. חַי = חַיִּי, and קָאָו = קָאָוִי; see § 52.

(3) Usually, when preceded by a *heterogeneous* vowel.

E. g. תָּו *tāv*, קָאָו *qāv*, שָׁלוֹחַ *shā-lāv*, זִיב *zīv*, חַי *hhāy*, גֹּי *gōy*, גָּלִי *gā-lūy*, קָיִם *qāy-yēm*, קָאָוִם *qāv-vām*, etc. In all cases of this kind, it

is easy to judge whether the *Ehevi* quiesce or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

NOTE 1. In the *middle* of a word, the *Ehevi* are always marked with a Sheva in case they are moveable; at the *end* of a word, as Shevā is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

NOTE 2. In the *middle* of words, all the *Ehevi* not unfrequently resist COALESCENCE, i. e. remain moveable. He (ה) *always* resists it, when in such a condition; and נ sometimes, even when the vowel is adapted to coalescence. At the *end* of words, all the *Ehevi* generally (not all of them uniformly) coalesce, unless the preceding vowel is heterogeneous. Compare § 119. *b.* § 120. *b.* § 121. *b.*

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with preceding vowels. They are then said to be *otiant*, (*in otio, otiantur*).

This happens in the following cases, viz. (*a*) When preceded by silent Sheva; as חֶחֶט *hhêt*, נָאֵת *nât*. (*b*) Preceded by a Quiescent; as הֶבְהֶתְהָ *hê-bhê-thâ*, with נ *otiant*. (*c*) Followed by Daghesth forte; as מֹזֶזֶ *mâz-zê* = מֹזֶזֶ. (*d*) Yodh preceded by Qamets and followed by ו with a Sheva implied, is *otiant*; as דֶּבְרֵי *debhâ-râv*, where Sheva is implied under the final ו, § 52.

Note. In such cases the *otiant* letter is mostly (not always) retained, out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases in English, we have *otiant* vowels; as in *honour, hear, moan*, etc.

Coalescence with Vowels of Daghesth'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesth, i. e. reduplication; § 71. § 111. In cases where by analogy they ought to be doubled but are not, the letter omitted by excluding the Daghesth, coalesces with the preceding vowel and lengthens it; § 31 *b.* § 33.

E. g. חֶחֶטְרֵס *hâ-nâ-rêts*, instead of חֶחֶטְרֵס *hân-nâ-rêts*; יֶמֶר *yê-nâ-mêr*, instead of יֶמֶר *yîn-nâ-mêr*; בֶּהֱלֵל *bâ-hêl*, with Pattahh impure (§ 33), instead of בֶּהֱלֵל *bâh-hêl*; בִּי־הֵלֵל *bî-hêl* with Hhireq impure (§ 33), instead of בִּי־הֵלֵל *bîh-hêl*; אֶחָיִים *ââ-hhîm* with Pattahh impure (§ 33), instead of אֶחָיִים *ââhh-hhîm*; נִחָם *nî-hhâm* with Hhireq impure (§ 33), instead of נִחָם *nîhh-hhâm*; בֶּעֶר *bâ-yêr* (§ 33), instead of בֶּעֶר *bâ-yêr*

bāy-ēr; מַעִים *mē-ʿīm*, instead of מַעִים *mā-ʿīm*; בֶּרֶךְ *bē-rēkh*, instead of בֶּרֶךְ *bīr-rēkh*; בָּרֶךְ *bā-rēkh*, instead of בָּרֶךְ *bār-rēkh*, etc. Comp. § 111. § 112.

NOTE. In regard to this usage it is plain, that an excluded daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature instead of a short one, as בֶּרֶךְ for בֶּרֶךְ. When in other cases the *form* of a doubtful vowel remains, the *quantity* of it is of course *long*, § 33.

To give reasons why a doubtful vowel is at one time used, and at another a vowel long by nature before the Gutturals excluding Daghes, is out of our power. See § 31. d. Note 2.

[§ 59. Some other letters occasionally omit Daghes, with a similar effect (for the most part) on the preceding vowel.

E. g. יְיָ *vā-yehī*, instead of יְיָ *vāy-yehī*. But it is doubtful how such cases as יְיָ (for יְיָ) were read; i. e. whether they were pronounced *yī-qehhu* or *yīq-hhū*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as יְיָ (for יְיָ); some with composite Sheva, as לִקְחָהּ *lū-q'hhā* (for לִקְחָהּ); both of which show that the first syllable is to be read as a simple one, *vā-yehī*, *lū-q'hhā*; and so of others like them. But some words have neither of these marks, e. g. יְיָ (for יְיָ); and in such cases they are probably to be read as יְיָ *yīq-hhū*, etc. The omission of Daghes, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words; which niceties the Punctators strove to express. It does not belong to the essential form of words.]

ORTHOGRAPHY OF VOWELS.

60. The two first classes of vowels are all written *under* the consonants; see table No. IV. Of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph.

E. g. קָ *khā*.

§ 61. The proper place of a vowel is under or over the *middle*, or (as they are now printed) the *right* side, of a consonant. *Shureq* is always written *after* the consonant to which it belongs, i. e. in the bosom of the following ו. *Hholem* is commonly written over the right side of the letter next following that to which it belongs, as וָ *tōm*, קוֹל *qōl*;

but sometimes necessity prevents this, e. g. in שָׁרָק, where the type will not admit such a disposition of the Hholem. Hholem, when it follows א, is commonly written over its left side, as אֶבֶל; but not if followed by ו, as אֶבֶל.

§ 62. The diacritical point over ש and ש often *coincides* with *Hholem*; in which case it serves the double purpose of marking the vowel and of distinguishing the letter.

(1) *Sin* (ש) beginning a syllable, is read *sō*; e. g. שֹׁנֶה *so-nē*. (2) ש following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e. g. מֶשֶׁה *mō-shē*. (3) ש with two points *beginning* a syllable, is read *shō*; e. g. שֹׁמֵר *shō-mēr*. (4) ש with two points *ending* a syllable, is read *ōs*; e. g. שִׁירֹס *yīr-pōs*.

NOTE. Vav (ו) with a Hholem *over* it and a vowel *under* it, is joined as a moveable consonant with the vowel under it; e. g. לֹו־שֶׁ, *lēhō-vā*, the Hholem belonging to the preceding letter.

Vowels in connection with the Quiescents.

§ 63. As the Ehevi or Quiescents drop their distinct consonant-sound in coalescence (§ 53); and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted (§ 31. a. Note 1); so, in practice, they are often omitted.

NOTE. Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following example will shew.

Written fully.	Written defectively.	Read.
מֶלֶתִּי	מֶלֶתִּי	<i>mā-lē-thī.</i>
נִיר	נִר	<i>nīr.</i>
קֹוֹל	קֹל	<i>qōl.</i>
קֹמוֹס	קֹמס	<i>qā-mūs.</i>

§ 64. There are some cases in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or the nature of the vowel. In all these cases, they are considered as mere orthographic *Fulcra*.

E. g. יִלְמוֹד, the same as יִלְמוֹד *yīl-mōdh*; סִבִּיר, the same as סִבִּיר *sō-bhēbh*; חֻקִּי, the same as חֻקִּי *khūq-qē*; comp. § 31. a. Notes 2. 3.

In all probability such forms sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases from those where Vav and Yodh are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected in both of which there is a Quiescent, the first syllable omits it; e. g. צִדְקִים, צִדְקִים. But instances of a contrary usage also exist; e. g. קוֹלוֹת=קוֹלוֹת; and sometimes both Quiescents are omitted, as שְׁלֹשִׁים for שְׁלֹשִׁים; so גֵּר for גֵּר, etc. Even the same word is variously written; e. g. הִקְמֹתִי, הִקְמֹתִי, all pronounced *h^aqī-mō-thī*.

Orthography of Qamets Hhateph.

From No. IV. in the Table of Vowels it appears, that Qamets Hhateph (short *e*) has the same form with Qamets, viz. (ֿ). It is important, therefore, to point out how they may be distinguished.

I. Qamets Hhateph in a *mized* syllable.

§ 66. (a) The figure (ֿ) followed by simple Sheva without any Methegh between, is short *O*, if in a syllable not accented.

E. g. חֹכְמָה *hhökh-mā*, not *hhā-khemā*. But with a Methegh it reads thus, חֹכְמָה *hhā-khemā*. With an accent it reads as Qamets; e. g. מֹתָה *māv-tā*, שָׁחַ *shāv*, לָיָה *lāy-lā*. For an account of the Methegh, see § 85.

[NOTE. There are some few cases where Methegh does not distinguish Qamets from short *O*; e. g. דֹּרְבוֹנוֹת *dör-bhō-nōth*, not *dhā-rebhō-nōth*; so קֹרְבָן *qör-bān*, not *qā-rebhān*; שְׁמֶרָה *shöm-rā* not *shā-merā*. But in these and the like cases, manuscripts and editions vary as to the Methegh, which must be considered as irregular here. Of course, etymology only can settle the true pronunciation in doubtful cases.]

(b) When followed by a letter with Daghesh forte, in a syllable not accented, (ֿ) is short *o*.

E. g. בֹּתִים *böt-tīm*, חֹנֶנִי *hhön-nē-nī*. If the syllable is accented, it is read as long *A*; e. g. יָמָה *yām-mā*, לָמָה *lām-mā*, etc.

[NOTE. A *euphonic* Daghesh (§ 75 seq.) at the *beginning* of a word, does not make short *O* of the (ֿ) belonging to the last syllable of the preceding word; it remains long *A* still; e. g. שְׁכַחְתָּבוֹ *shā-khān-tāb-bō*. But this is merely a euphonic matter, and is contrary to the laws of the language in general.

NOTE 2. A Methegh after (ֿ) does not in this case *always* denote long *A*; e. g. בֹּתִיכֶם *böt-tē-khēm*, not *bā-tē-khēm*. See the note under *a* above, where the principle is the same. Etymology only can determine such cases.]

(c) The figure () in a final mixed syllable *unaccented*, is short *O*.

E. g. נָקָה *vāy-yā-qōm*, with accent on the penult. With accent on the ultimate, as in נָקָה *hā-nā-dhām*, the () ultimate is long *A*.

REMARK. All the cases, *a*, *b*, *c*, are virtually one and the same, i. e. they are all cases of () in a *mixed unaccented* syllable; e. g. נָקָה *hkh-mā*, נָקָה *bōt-tim*, נָקָה *vāy-yā-qōm*, all virtually the same as the case exhibited under the letter *a* above.

II. Qamets Hhateph in a *simple* syllable.

§ 67. The figure () is short *O* in a simple syllable, (a) When Qamets Hhateph, i. e. short *O*, immediately follows.

E. g. נָקָה *pō-ēl-khā*, נָקָה *qō-tōbh-khā*. Here a Methegh *always* stands after the first short *o*.

NOTE. But there are cases here, where etymology only can distinguish the true vowel; e. g. נָקָה *qā-tōn-nī* (with Methegh according to § 87. e); not *qō-tōn-nī*, because the root is נָקָה *qā-tōn*.

(b) When the composite Sheva, Hhateph Qamets (), immediately follows.

E. g. נָקָה *pō-ēl-khā*, נָקָה *bō-hh-rī*. Methegh always stands after the () here also.

[NOTE. Etymology alone can determine the reading in some of these cases. E. g. נָקָה *hā-nāy-yā*, because נָ is the article (§ 162. § 152. a. 2); נָקָה *bā-nāy-yā*, because נָ has the article included in it (§ 152. Note); נָקָה *bō-nāy-yā*, because נָ is the simple preposition נָ, § 139.

§ 68. The nouns נָקָה *shō-rā-shīm* (from נָקָה), and נָקָה *qō-dhā-shīm* (from נָקָה) are altogether anomalous in their reading.]

PATAHH FURTIVE.

§ 69. This is a short Pattahh, employed for the sake of ease and euphony, when a word has either of the Gutturals, ה, ח, ע, at the end of its final syllable, preceded by a long vowel *not* of the *A* class.

E. g. נָקָה *gā-bhōh*, נָקָה *ru^ahh*, נָקָה *rē^ah*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Pattahh; somewhat as *ā* in the English words *trial*, *vial*, etc. The

furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its relative position; e. g. רִיחַ *rû^hhh*, plur. רִיחֹת *rû^h-hhôth*.

NOTE. Aleph, when at the end of a word, never takes Pattahh furtive. Pattahh furtive is seldom employed unless the vowel that immediately precedes it is of an *immutable* nature. When it is mutable, the usual method is to exchange it for a common Pattahh, in which case Pattahh furtive is superseded; comp. § 113. notes 1, 2.

DAGHESH.

§ 70. Dāghēsh (דָּגֶשׁ) is a point in the bosom of a letter. It serves two purposes; (1) To double a letter. (2) To remove its aspiration.

§ 71. When Daghesh serves to double the letter in which it is written, it is called *Daghesh forte*. When it only removes aspiration, it is called *Daghesh lene*.

NOTE. For another peculiar kind of Daghesh forte, called *Daghesh euphonic*, see § 75.

I. *Daghesh forte*.

§ 72. (a) *Daghesh forte distinguished from Daghesh lene*. The former is never written in the *final* letter of a word, unless such letter has a vowel; nor in the *first* letter, (although *Daghesh euphonic* appears here); and it is always *immediately preceded by a vowel-sound*.

NOTE. This last circumstance separates it entirely from *Daghesh lene*; which is preceded immediately by a silent *Sheva*. If at any time a vowel immediately precedes a *Daghesh lene*, that vowel must be at the end of a preceding word, and this word have a *disjunctive* accent (§ 93). Comp. § 79. 3.

§ 73. (b) *Orthography of Daghesh forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point *Daghesh forte*; e. g. קָטֵל = קָטֵיל qîl-tel.

[NOTE 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. טִּלְלוּ *tsil-lô*, instead of טִּלְלוּ; יִשְׁרְרוּ.

for יֶשְׁדֹּד־דֵּם *yeshōd-dēm*, etc.; particularly in derived forms of words, as לֵלִים (not לִלִּים) from לֵלִים , etc., in which cases Daghesth forte is not used.

NOTE 2. If the *first* of the two letters must have a Sheva vocal, Daghesth forte is excluded; e. g. לֵלִים *lō-līm*, not לִלִּים *līlīm*.]

NOTE 3. *Practice not unfrequently omits Daghesth forte, when it would be immediately followed by a vocal Sheva, in case it were inserted*; e. g. יִיק־חִי *yīq-hhū*, instead of יִיק־חִי *yīq-qshhū*. Particularly is Daghesth omitted in such cases, if another letter of the same kind immediately follows; as לֵלִים *hā-lehū* (not *hāl-lū*) because the word stands for לֵלִים ; which can be known, however, only by etymology. Comp. § 46. f. Note.

[NOTE 4. Shureq is written in the same manner as Daghesth forte, in the letter ק ; e. g. קִי . But is easily distinguished. *When the preceding letter has no vowel*, the point stands for Shureq; when it has one, it stands for Daghesth forte; e. g. קִי is read *qūm*, but קִי is sounded *qūv-vām*.]

[§ 74. (c) *Division of Daghesth forte*. (1) It is *compensative*, i. e. it merely supplies a letter omitted in the writing.

E. g. נָחֻשׁ *nā-thān-nū* for נָחֻשׁ , יִיק־גַּשׁ *yīq-gāsh* for יִיק־גַּשׁ (§ 107. a), where נ is assimilated.

(2) *Characteristic*, i. e. it distinguishes the particular form of a word.

E. g. קִי , the form of the conjugation *Piel*, in distinction from קִי the form in *Kal*.

NOTE. In אֵת *āt*, probably for אֵת ; שֵׁתִּי *shetā-yīm*, for שֵׁתִּי ; and such cases as כָּרַת *kā-rāt*, for כָּרַת ; the Daghesth in the Tav is properly *compensative*, although in a peculiar way.]

Daghesth forte Euphonic.

[§ 75. All those kinds of Daghesth forte which are merely *occasional*, and have respect only to peculiar *modes of reading* in particular cases, are thus named.

Of these there are three kinds; (a) *Daghesth conjunctive*. So the first species of euphonic Daghesth may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*. E. g. קָרִית־לֵי *qā-rī-thāl-lī*, מַזְזֵה־מַּזְזֵה *māz-zé=māz-zé*, יֶהֱשֶׁב־בּוֹ *yē-hhē-sēb-bō*. The vowels Qamets, Pattahh, and Seghol, are

almost the only ones employed before Daghesh *conjunctive*. Sometimes examples are found like קִמְּוֹצֵה, *qū-mūts-tseñū*. Daghesh conjunctive is frequent, especially in the Psalms. It is rarely found after words with an accent on the *ultimate*; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesh affectuosum*. This is a euphonic Daghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חֲדָלִי *hhā-dhēl-lū*, instead of חָדְלִי *hhā-dhēlū*; יָחַדְתִּי *yē-hhāt-tū*, instead of יָחַדְתִּי. It were better to call this, *Daghesh accented*. The object of it seems to be, to create a penult syllable on which the voice can rest, without the intervention of a Sheva before the final syllable.

§ 77. (c) *Daghesh acuting*. This appears in some cases where a letter would by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*; e. g. אֶכְרֶה *Āk-kerē-hā*, instead of אֶכְרֶה *Āk-kerē-hā*; הֶצְפִּינוּ for הֶצְפִּינוּ, Ex. 2: 3.

Remark. In all cases of *euphonic* Daghesh, the manner of *reading* only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some niceties of pronunciation.]

II. *Daghesh lene*.

78. *Daghesh lene* belongs only to the Aspirates בִּגְדִּי (Bēghādh kēphāth); and when inserted, it is a sign that they are to be pronounced without any aspiration, i. e. without an *h*-sound.

E. g. בּ is *bh*, but בֿ=*b*; כּ=*kh*, כֿ=*k*, etc. See Alphabet, No. II.

NOTE 1. Daghesh *forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghesh *lene*; for Daghesh *forte* is always preceded by a vowel belonging to the letter immediately before it; while the preceding letter has a silent Sheva under it, in case the Daghesh is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it (§ 93), and belongs to a preceding word; § 79. 3.

NOTE 2. Daghesh *forte* in an Aspirate, not only doubles it, but also (by usage in pronunciation) removes the aspiration; e. g. אֶפֶּי *Āp-pī*, not *Āph-pī*, although when written out in full it would seem to be the latter, as אֶפֶּיִּי. Ease of enunciation demands the doubling of the letter without the aspiration.

General rules for the insertion of Daghesh lene.

§ 79. (1) It is inserted in all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1 : 1, in בְּרֵאשִׁית the Beth takes Daghesth lene; so at the beginning of a verse, Gen. 3 : 5, כִּי *kī* (not כִּי *khi*), etc.

(2) In all cases, after a *silent* Sheva either expressed or implied.

E. g. in פָּקַדָּה, Tav has a Daghesth lene after a silent Sheva *expressed*; in פָּגַעַי, Pe has one after a Sheva *implied* under the ל, § 52.

(3) When preceded by a vowel (either pure or impure) at the end of a word having a *disjunctive* accent, an Aspirate at the beginning of the word that follows, takes a *Daghesth lene*.

E. g. Ps. 1 : 3, וְהָיָה בְּצֶלֶךְ, where the Kaph must be aspirated, were it not that the disjunctive accent (*Rebhi*^ע) is on the preceding syllable הָיָה. And so of all the other Disjunctives; see the accents, § 92 seq.

General rules for the rejection of Daghesth lene.

[§ 80. It is rejected, (a) When the Aspirates stand next after a *vocal* Sheva. (b) After a vowel either pure or impure, whether this vowel be within the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. 1 : 2, וְהָיָה תְּהוֹמָה, where the Tav in תְּהוֹמָה follows a *vocal* Sheva (יָ *yē*); and in תְּהוֹמָה *thō-hū* (not *tō-hū*), the ת follows a vowel with a quiescent letter, and that vowel is associated with a *conjunctive* accent (*Merka*), and consequently ת remains aspirated. So after a composite Sheva; e. g. עֲבֹדֵי, *ʿbhōdh* (not *ʿbōdh*), because such Sheva is always *vocal*, § 46. a.

NOTE. In cases where a mere Pattahh furtive precedes an Aspirate, it takes Daghesth lene; e. g. לָקַחְתָּ *lā-qāhht*, so written instead of לָקַחְתָּ; § 233, Note.]

Usual Exceptions to the general rules.

Etymology and special usage have made many exceptions to these *general* rules.

[§ 81. (1) An Aspirate in the middle of a word, which is *derived by inflection* from a form of the same word that excluded Dagesh lene, also excludes it.

E. g. רִדְפוּ *riḏ-phū* (not רִדְפִּי) because the ground-form is רָדַף,

where the Pe, being immediately preceded by a Hholem, cannot take a Dagghesh lene, § 80. So מַלְכֵּי *māl-khē*, ground-form מַלְכִּים, in which כ is preceded by a vowel; יָצֹא *yā-āz-bhū*, ground-form יָצָא, where ב, having a vowel before it, cannot receive Dagghesh lene; Infinitive mode בָּגַד *bəghōdh*, and with suffix בָּגַדְתִּי *bigh-dhō*, because ד in the ground-form has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not affect the insertion or omission of Dagghesh lene, in respect to the second letter of any word when it is an Aspirate.

E. g. בְּתָב with the preposition ב prefixed, is written בִּתְתָב *bikh-thābh* (not בְּתָבָה); בְּפִיר with פ prefixed, בִּפְפִיר *kikh-phir* (not בְּפִירָה); לְגַבִּי with ג, לִגְבִּי *ligh-bhul* (not לְגַבִּיָּה), etc.

NOTE 1. The Inf. mode with such a loose prefix, varies in its usage. E. g. סָפַד, Inf. סָפַד, with prefix ל, לִסְפֹּד *lis-pōdh*; and such is the more common usage. But we find also סָפַל, Inf. סָפַל, with prefix ב, בִּסְפֹּל *bün-phōl*; with כ, כִּסְפֹּל *kün-phōl*; but with ל, לִסְפֹּל *lün-pōl*. Usage therefore is variable in regard to this mode.

NOTE 2. But when the prefix is *closely* united to a word, so as to constitute (as it were) an essential part of the word itself, then the general rule (§ 79. 2) is followed; e. g. יִסְפֹּד *yis-pōdh* (not יִסְפֹּדִי), Fut. of Kal from the root סָפַד *sā-phādh*; or (if you please) from the Inf. form סָפַד *səphōdh*. So in Hiphil, הִשְׁפִּיל *hish-pīl* (not הִשְׁפִּילִי), from שָׁפַל. In all such cases, the prefix is considered and treated as an *essential* and *formative* part of the word.]

Particular Exceptions to the general rules.

[§ 82. (1) *Rejection of Dagghesh lene.* (a) The suffix pronouns, דָּ, כֶּם, כֵּן, reject it. (b) Generally, an Aspirate preceding the final syllable as וַיָּחַד, מַלְכוּת, עֲבָדוֹת, etc.; but not always, as מַרְבּוֹת *tār-būth*. (c) The various forms of בָּגַד; e. g. בָּגְדִי, בָּגְדִי, etc.

(2) *Admission of it contrary to the general rules.* (d) Some words beginning with two Aspirates, viz. ככ, כפ, בב; e. g. Jer. 3: 25, נִשְׁכְּכָה בְּשִׁתָּנוּ; Ex. 14: 17, וְנִשְׁכְּכָה בְּפָרְעֹה; Is. 10: 19, לֹא פִכְרִי מִיֵּשׁ. In all such cases manuscripts and editions differ; some extending the rule so as to begin with Dagghesh lene in most cases where a word commences with two Aspirates, others scarcely observing such a rule at all (e. g. Michaelis' Hebrew Bible). (e) A few words which *usage* only has excepted from the general rule; e. g. צָמְדִים from צָמַד, רִשְׁפִּים from רִשָּׁף. (f) An apparent exception is an Aspirate after וַיְהִי, which takes Dagghesh lene. But the Hebrews read this word וַיְהִי *āḏō-nāy*, which ends in the consonant *y* having a silent Sheva.]

Remark. The detail of Daghes lene, as to some few words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in grammar depends on the insertion or omission of Daghes in such cases, the student need not be perplexed if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§ 83. Rāphê (רַפֶּה) means *soft*. It is a small parallel stroke of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כְּבֹדָה khā-bhedhā; and so it is directly the opposite of Daghes lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16: 16, 28. Num. 32: 42, in Van der Hooght. In ancient manuscripts it was very common; and it was sometimes employed, moreover, to shew that Daghes forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that נ and ה at the end of words were quiescent.

MAPPIQ.

§ 84. Măppiq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. יָהּ yāh (יה would read yā); גָּבִי gā-bhāh, (גבה must be written גָּבִי, and read gā-bhā).

NOTE. Mappiq is now used only in final ה; but in some Hebrew manuscripts it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Mēthēgh (מֶתֶג) is a small perpendicular mark (ı), preceding the tone-syllable more or less according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words *undertake*, *nominātion*, etc.

The word *Methegh* (*fraenum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, (*decora suspensio vocis*); which of course gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connection of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

NOTE. The mark (,) on the *last* or on the *penult* syllable of a verse, is always the accent Silluq, not Methegh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy respecting it in our best Hebrew bibles.]

Uniform or general use of Methegh.

[§ 87. IT IS UNIFORMLY EMPLOYED, (a) Before all the composite Shevas, when they are preceded by a vowel, (and is technically called in this case מְאָרִיךְ *mā-ā'rikh*, i. e. *prolonger*); e. g. אֶתְּמַרְךָ, וְעַתָּה, אֶתְּמַרְךָ, יְחַלֵּף, etc. (b) Almost uniformly, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. יַעֲמֹד, by inflection יַעֲמֹדִי, preserving the Methegh; (or this case may be ranked with *e* below). (c) After a long vowel next before the tone-syllable, and followed by a Sheva vocal; e. g. הִיטָה, הִיטָהִי, הִיטָהִי, with Qibbuts vicarious. (d) The verbs הִיטָה and הִיטָהִי, when they take formative or other prefixes with a short vowel, employ Methegh after such vowel; e. g. הִיטָהִי לְהִיטָה, יִהְיֶה Imp. with ו Gen. 12: 2, יִהְיֶה, etc., nearly without exception in good editions. In principle, this may be classed with *k* below.

VERY GENERALLY EMPLOYED, (e) On the second syllable before the tone, where it is a simple one; as יִהְיֶה, הִיטָהִי. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. וְהָיָה, וְהָיָהִי. (g) After a short vowel made long by position (§ 33), before a letter which excludes Daghesth forte either necessarily or arbitrarily; as הִיטָהִי, בְּחִירִים, הִיטָהִי, בְּחִירִים, etc. But this is sometimes neglected, as יִהְיֶה, 2 K. 2: 11, etc. Specially when Yodh with Sheva follows the vowel made long by omitting the Daghesth, e. g. וְהָיָה, וְהָיָהִי, etc.; and commonly so, in regard to Hhireq, as Piel יִהְיֶה, נָחַל, etc., without Methegh.]

The qualifying terms, *almost uniformly*, *very generally*, will of course advertise the student that he is not to expect *uniformity* in the cases ranged under them.

Occasional use of Methegh.

[(h) After a short vowel in a mixed syllable (not made by Daghesth forte), especially after Pattahh and short Hhireq, Methegh is placed,

sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the *first*, as תְּחִלָּה, עֲרֹבָה, יְהִדְלֵי, לְנִרְעָם, סִבְלֵי Is. 10: 34. קָדְרוּ Ps. 76: 12, וַיִּזְבְּחוּ, וַמְכִנְטִי; with other short vowels, וְהִלָּה (*d* above), יְהִלָּה, שְׁמֵרָה, shōmrā, qōrbān, דֹּרְבָן dōrbān, מִתְהַלֵּים, וַיִּתְפָּרְקוּ, הִשְׁתַּחֲוּוּ; on the *second*, as מֹדְחָה, etc.; etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a daghesh'd letter; e. g. מִסְפָּרָךְ, הִקְדָּשִׁים, וַיִּשְׁחָטוּ, בְּחִיבָם, etc.; especially when the first letter is Vav conversive, Mem prefix, or He article.]

Rare use of 'Methegh.

[(j) *Very seldom*, after a Vocal Sheva under the first letter; as וְאֵל, שֵׁנִי, דָּבָר; more rarely still, even before Sheva initial, as וְאֵלָה Est. 9: 7—9, ten times. In these cases it is called *Methegh initial*; the older Jewish grammarians named it גִּזְעִי, *mugitus*; a name afterwards extended to *Methegh* generally.]

Methegh before Maqqeph.

[(l) The general principle is the same as if the two words joined by *Maqqeph* were one, (they being read as one); so that the above rules generally apply; e. g. מִצֵּל-בֵּר, *e*; יְרֵאָה-לֵנוּ, *h*; כִּיר-עֵמֶל, *e*; בְּתוֹךְ-הָאָרֶץ, *e*, etc. (m) In many cases long monosyllables before *Maqqeph* take a *Methegh* (often otherwise), although a tone-syllable follows immediately, e. g. בֵּית-יֵאֵל, יְהִלָּה-יְהִלָּה; and even when it does not, and the monosyllable is a mixed one, as שִׁיבָה-אֲדָם, etc., contrary to *e*. Short vowels before *Maqqeph* commonly reject *Methegh*; as עֵר-בֵּית, etc.]

Such are the numerous and very indefinite (not to say contradictory) principles for the use of *Methegh*. No wonder that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

NOTE 1. The conjunction ו (*and*) does not generally receive *Methegh*.

NOTE 2. Several *Metheghs* may appear on the same word, if the different rules for writing it should require them; e. g. צִאצִּיצִיָּהֶם, for the *Methegh* on צִ, see *e* above; for that on צִ, see *a*.

NOTE 3. Instead of *Methegh*, the *conjunctive* accents (especially *Munahh*, *Qadma*, and *Merka*, § 93) are frequently used, when a word has a *distinctive* upon it; e. g. וְלִמְדוּעֵרִים with *Munahh* under מ, instead of וְלִמְדוּעֵרִים with *Methegh*; and so in very many cases.

MAQQEPH.

§ 88. Mäqqēph (מַקְקֵף), somewhat like our hyphen, connects two words together, and makes them as one in respect to interpunction and reading.

E. g. אֶת־הַשָּׂמִירִים. Usually either the former or latter word, in cases of this nature, is *short*; as in the examples produced,

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable is for the most part shortened, if pure.

E. g. וְיָצָא־הָאֱלֹהִים, where יָצָא has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here, the punctators were not uniform; for we have לֵב־דָּוִד *lēbh-Dāvidh* (not לֵב־דָּוִד), and without Methegh too, in 1 Sam. 24: 6; but also לֵב־נִישׁ *lēbh-Nish*, 2 K. 12: 5; and thus in other cases.

[NOTE 1. Maqqeph sometimes appears between several words in succession, as אֶת־כִּי־וְאֵת־הָאֱלֹהִים. Mostly it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and it is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as אֶת־הַיָּדִים, Gen. 6: 9.

NOTE 2. Maqqeph might itself well be called a *conjunctive* accent *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, respecting the answer to the question, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that *it usually causes the preceding long mutable vowel to be shortened*. In like manner Pesiq, inserted between words, is reckoned a *disjunctive* accent, § 93, No. 20.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the learner.

1. Every syllable must begin with a moveable letter.

NOTE. Vav with Shureq (וּ) in the beginning of words is the only exception, and is sounded *ū=oo* in English. In אֶמֶר *ā-mär*, צִמְד

ṣā-mādh, etc., the א and ש are moveable, although *we* do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel in a *mixed* syllable, is followed by a simple Sheva expressed or implied, or by a Dagghesh forte; e. g. בָּרֶזֶל *bār-zēl*, in which the first syllable has a Sheva expressed, the second a Sheva implied; so לִמְדָּה *līm-mēdh* = לִמְדָּה.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Dagghesh forte, *provided* such vowel be in a *tone-syllable*. E. g. קָאָם *qām*; יִקְטֹל־נָה *yīq-tōl-nā*, where the Hholem is in a mixed tone-syllable; יָאָמ־נָה *yām-nā* = יָאָמ־נָה; אֵתֶּן *āth*, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָאָתֶּלָה *qā-telā*, בָּגְדִים *bō-gēdhīm*; but not always so before a Maqqeph, as לֶב־דָּוִד *lēbh-Dāvidh*.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רֶשִׁית *rē-shīth*, רֶשִׁית is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא *bā-rā*, בָּרָא is a final simple syllable.

8. Every vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֶשִׁית *rē-shīth*; רֶשִׁית is a mixed syllable because ה has no vowel of its own. But such syllables must always be *tone-syllables*; excepting the very few cases where quiescent ו is irregularly used in short syllables; see § 31, Note 3.

9. Short vowels make a *simple* syllable, when the next succeeding letter has a vowel of its own.

10. Every composite Sheva, and every simple Sheva vocal, stands of course at the beginning of a syllable, § 46.

11. The vowels long by position, i. e. the doubtful vowels having a dagghesh'd letter in them, always stand in a simple syllable.

Exemplification of reading Hebrew.

§ 91. (1) Gen. 1: 1. בְּרֵאשִׁית *berē-shīth*; בְּ with Dagghesh lene 79.

*1; with Sheva under it 45, and with Sheva *vocal* 46.—אָר *rē*, with a quiescent long vowel 31 *a*, quiescent in Aleph 54 א.—שִׁית *shith*, with a quiescent vowel followed by quiescent Yodh 54 י; ר without any Sheva expressed, having one implied 52; also without a Daghes lene because it follows a vowel 80.—רִשׁ is a mixed syllable 90. 8.

(2) אָרָא *bā-rā*; אָ with Daghes lene because the preceding letter has a silent Sheva implied 79. 2, אָ a simple syllable 90. 3.—אָרָא *rā*, vowel protracted and impure 31. *a*, א quiescent 54.

(3) אֶלֹהִים *ʾlō-hīm*; א with composite Sheva 49, which is moveable 46. *a*. — אֶלֹ *lō*, simple syllable 90. 3. — אֶלֹ *hīm*, with Yodh quiescent 54, and Hhireq impure and protracted 31. *a*, and in a mixed syllable 90. 8.

(4) אֶתְחַשׁ *nēth* 90. 5. — אֶתְחַשׁ *hāsh-shā-mā-yīm*; אֶתְחַשׁ *hāsh*, this syllable comprising the *sh* which is made by the Daghes forte in the אֶתְחַשׁ 71 and 73, also 90. 4. — אֶתְחַשׁ *shā* 90. 3. — אֶתְחַשׁ *mā*, with Pattah pure and short 34, also with accent upon it 100. *b*, and in a simple syllable 90. 9. — אֶתְחַשׁ *yīm*, with short Hhireq 141 and 100 *a*, mixed short syllable 90. 4.

(5) אֶתְחַשׁ *vēth*; Vav moveable 56. 1, אֶתְחַשׁ as above in No. 4.

(6) אֶתְחַשׁ *hā-nā-rēts*; אֶתְחַשׁ 90. 3 — אֶתְחַשׁ 90. 3, and with א moveable 56. 1. — אֶתְחַשׁ *rēts*, with short Seghol 34, and in a mixed syllable 90. 4.

(7) VERSE 2. אֶתְחַשׁ *vehā-nā-rēts*; אֶתְחַשׁ *vē* in No. 5.

(8) אֶתְחַשׁ *hā-yethā*; אֶתְחַשׁ with Qamets long 66. *a* under e. g., אֶתְחַשׁ *yē*, Yodh moveable 56. 1.—אֶתְחַשׁ *thā*, א without Daghes lene 80. *a*, and followed by א quiescent 54 א.

(9) אֶתְחַשׁ *thō-hū*; א without Daghes lene 80. *b*. — אֶתְחַשׁ *hū* with א moveable 56. 1, and with א quiescent 54 א.

(10) אֶתְחַשׁ *vā-bhō-hū*; אֶתְחַשׁ *vā* 56. 1, simple syllable 90. 3. — אֶתְחַשׁ *bhō*, א without Daghes lene 80. *b*; simple syllable 90. 3. — אֶתְחַשׁ *hū*, as before.

(11) אֶתְחַשׁ *vehhō-shēkh*; אֶתְחַשׁ *vē* 56. 1.—אֶתְחַשׁ *hō*, Hholem in a pure syllable; the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh* 62. 2; read as a simple syllable *hō* 90. 3. — אֶתְחַשׁ *shēkh*, short Seghol and mixed syllable, see in No. 6; Sheva silent in the final Kaph, 52. 1.

(12) אֶתְחַשׁ *ʾāl* 90. 4; the א is *moveable* here, although we do not sound

* Note. In this exemplification, the first number in any reference stands for a section (§) in the Grammar; others which follow this, stand for the subdivisions under the section.

it, because we know not how to sound it.—פְּנֵי *penē*; Pe with Daghes lene 79. 2, Sheva vocal 46. *d.*—נִי *nē*, 54 י.

(13) תְּהוֹם *thshōm*; ה without Daghes lene 80. *b.*—הוֹם *hhōm* 90. 8.

(14) וְרִיחַ *verū^ahh*; וְ *ve* in No. 5.—רִיחַ *rū^ahh*, with Pattahh furtive 69.

(15) מֶרֶאֱחֶ־פֶּ־תְּ מֶרֶאֱ־חֶ־פֶּ־תְּ *merā-hhē-phēth*; מְ with Pattahh long 33 and 90. 11.—חֶ־פֶּ־תְּ *hhē*, with Seghol pure and short 34 also accented 100. *a.*

(16) אֶל־פְּנֵי *āl penē*, see No. 12. הָמ־מֵ־יָיִם *hām-mā-yīm*, the letter signified by Daghes forte in Mem attaches to the first syllable *hām*-90. 4.—מֵ־ *mā*, 90. 3.—יָיִם *yīm*, with short *i* 328.

(17) VERSE 3. *Văy-yō-mēr* אֶל־הִים *ye^hi*, *nōr* (with א moveable 56. 1, although we do not sound it); *vā-yehi* *nōr*, (in *vā* the Pattahh has a Daghes implied in it, and is to be regarded as long 59).

(18) VERSE 4. וְיָרַא *văy-yār* (with א *otiant* at the end 57. *a*) אֶל־הִים *ēth hā-nōr* *kī-tōbh*, *văy-yābh-dēl* אֶל־הִים *bēn hā-nōr* *ū-bhēn* (ū 90. 1. Note) *hā-hhō-shēkh* (וְ, 33 and 58; see also in No. 11).

(19) VERSE 5. *Văy-yiq-rā* אֶל־הִים *lā-nōr* *yōm*, *vēlā-hhō-shēkh* (וְ *lā* 33) *qā-rā* *lāy-lā* (וְ *lāy* 66. *a.* under *e.* g.) *vā-yehi* (*vā* in No. 17) *vē-rēbh* *vā-yehi* *bhōqēr* *yōm* אֶל־הָאֲדָמָה (אֶל 33 and 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. (*a*) Such as separate words, or parts of sentences, from each other; which are called **DISJUNCTIVES**. (*b*) Such as serve to shew that words are to be closely connected, either in the reading or in the sense; which are called **CONJUNCTIVES**.

§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have

* Usually called *tonic* accents, in order to distinguish them from *Methegh* which is called the *euphonic* accent.

(*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically אֱמֶת (truth), these being the three initials of the Hebrew names of these books.

Note. The reader will observe, that the parallel blank line within the parentheses which stands next after the numbers, is intended to represent the line of Hebrew letters; and consequently the position of the accents in relation to the letters over or under which they stand, is thus marked.

I DISJUNCTIVES.

(1) *Pause accents or Disjunctives of the first class.*

1. (; —) *Silluq*, סִלּוּק, i. e. stop, pause. In connection with the two large points that always follow it, it is named סִלּוּק בְּסוֹף פָּסוּק, *pause at the end of a verse*. Elsewhere this same mark stands for *Methegh*; § 85. *Note.*
2. (—) *Athnakh*, אֲתַנַּח, i. e. respiration.
- * 3. (—) *Merka Mahpakh*, מְרַקָּא מְהַפֵּק, a composite accent, see Nos. 23. 25.

(2) *Occasional Pause-accents or Disjunctives of the second class.*

- † 4. (—) *Tiphkha*, תִּפְחָה (posterior), i. e. palm of the hand, so called from the shape. It is also named תִּרְחָא *retardation*, and (when next before *Silluq* and *Athnakh*) אֲתַנַּח *strong*. In poetry, it is merely a *Conjunctive*; see No. 30.
- * 5. (—) *Tiphkha* (anterior); praepositive, § 95 a.
- † 6. (—) *Zaqeph Qaton*, זָקֵף קָטוֹן, elevator minor.
- † 7. (—) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.
- † 8. (—) *Segholta*, סֶגְוֵלָה, i. e. cluster of grapes; postpositive, § 95. a.

(3) *Lesser Disjunctives or Disjunctives of the third class.*

- † 9. (—) *Tebhir*, תְּבִיר, i. e. interruption.
10. (—) *Rebhi^a*, רְבִי, i. e. resting or lying over.
- * 11. (—) *Rebhi^a Geresb*, a composite accent, with the *Geresb* praepositive, comp. Nos. 10, 15; also § 95. a.
- † 12. (—) *Pashta*, פֶּשְׁטָה, i. e. expansion (of the voice); postpositive, § 95. a.
13. (—) *Zarga*, זָרְקָה, i. e. dispersion; postpositive. In poetry (when not postpositive) it is a mere *Conjunctive*; see No. 31, also § 95 a.

- † 14. (—) *Yethibh*, יְתִיב, i. e. sitting; praepositive. It is also called מִקְדָּם שָׁפָר *tuba anterior*, and מִתַּחַת שָׁפָר *tuba inferior*; see § 95. a.
- * 15. (') *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called מָרֶס *shield*, (Arabic, قُرْس *clypeus*), and אֶזְלָא *retention* (أَزَلَّ *cohibuit*).
- † 16. (") *Garshäyim*, גֶּרֶשִׁים, i. e. double Geresh. Also called מְרָסִים, מְרָסִין, dual and plural of מָרֶס *shield*.
- † 17. (°) *Telisha Gedhola*, תְּלִישָׁה גְּדוּלָּה, i. e. evulsio major; also מְרָסָא; praepositive, § 95. a.
- † 18. (°) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
19. (׀) *Pazer*, פָּזֵר, i. e. disperser. Also גְּדוּלָּה.
20. (|) *Pesig*, פְּסִיק, i. e. cessation, written in the line between words, and placed (as here) perpendicularly. Also called פְּסִיקָא, *separation*. Always preceded by a Conjunctive on the word after which it is placed.

II. CONJUNCTIVES.

21. (-) *Munahh*, מוֹנַחַח, i. e. joined. Also שָׁפָר יָשָׁר *tuba recta*, and שָׁפָר הֹלֵךְ *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnahh, Zarqa, or Zaqeph Qaton, it is called עֲלִיָּה, *Ilküy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מְכַרְבֵּל *mekharbel*, *sieve*, i. e. agitation (of the voice).
22. (') *Qadhma*, קִדְמָא, i. e. before.
23. (—) *Merka*, מְרַבָּא (apoc. form of מַאֲרֵבָא), i. e. prolonging; also מַאֲרִיךְ, מְרַיךְ id.
- † 24. (=) *Merka Khephula*, מְרַבָּא כְּפוּלָּה, i. e. Merka doubled. Also חֲוִטְרִין חֲוִטְרִין, *two rods*.
25. (-) *Mahpakh*, מַהֲפֵךְ, i. e. inversion. Also שָׁפָר מְהֻפָּךְ *crooked trumpet*, שָׁפָר הֶפְכֵּךְ *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (') *Shalsheleth*, שַׁלְשֵׁלֶת, i. e. chain.
- † 27. (-) *Darga*, דֶּרֶגָּא, i. e. steps, gradation.

- † 28. (⁹ —) *Telisha Qetanna*, תְּלִישָׁא קֶטְאַנָּה, i. e. *evulsio minor*. Also תְּלִישָׁא (*eradicator?*) postpositive, § 95. a.
29. (^v —) *Yerahh*, יֶרַח (properly יָרֵחַ), i. e. *moon*. Also יֶרַח יָמָיו, *the moon a day old*; עֲגֻלָּה, *round*; גִּלְגָּל, *wheel*.
- * 30. (_c —) *Tiphhha* (*posterius*), in poetry a *Conjunctive*; comp. No. 4.
- * 31. (— [^]) *Zarqa*, in poetry a *Conjunctive*, when it is *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. (1) *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) *Eight of them are always confined to the same position, let the tone be where it may*; e. g. Segholta, Pashta, Zarqa (No. 13), and *Telisha Qetanna*, must always be put over the *last* letter of a word, and are therefore called *POSTPOSITIVE*; while *Tiphhha antierius*, *Yethibh*, *Telisha Gedholá*, and *Geresh* in the composite accent *Rebhi^a Geresh* (No. 11), belong only to the *first* letter of a word, and are therefore called *PRAEPOSITIVE*; see the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

The student then can never depend on the accents as universal and safe guides, in respect to the *tone* of words. He must therefore resort to the *general principles* which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. וְהָיָה, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable, i. e. if it belong to those accents which always mark the tone; e. g. וְהָיָה וְהָיָה, where וְהָיָה — is acuted. Here is one *Conjunctive* and one *Disjunctive* upon the word; but sometimes there are two *Disjunctives*, as קָרַבְתָּ, Lev. 10: 4; and sometimes even two on the same monosyllable, as הָיָה, Gen. 5: 29. Very often, two *Conjunctives* are put upon one and the same word, as הָיָה וְהָיָה, Ps. 96: 4.

Remark. All this shews an utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive*

and *postpositive* accents that do not coincide with the tone-syllable, prove that the marking of it by the accents in general, is merely a *secondary* and not a *primary* object of these signs. If we say it is a *primary* one, how are we to explain it, that one and the same syllable has *two* tones at the same time? For so we must conclude from this principle, and from the occurrence of such examples as ^{e p}וְיָ. But if the *cantillation* is marked by the accents (§ 97), then two accents may both be expressed by variations of the voice, when on the same syllable; but how are they to be accounted for on any other ground?]

§ 96. (2) Accents mark in part the *interpunction*.

This is the use most commonly assigned to them as the principal one. In many cases, in fact, the accents accord well with the divisions of sense. In the poetical books, the pause-accents are useful in marking the end of *סליחות*; and they generally do this with accuracy. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense. So obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it.

E. g. in Gen. 1: 1, we have וַיְהִי כֵן, i. e. a pause-accent (Athnaah) of the largest kind, like our colon, placed between a verb with its subject, and the Acc. case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction* is only secondary.

[*Note.* The *pause-accents* are supposed to mark the greater divisions of the sense, (like our colon and semicolon); the *Disjunctives* of the second class, subdivide these; and those of the third class make a division of these parts into minuter portions still, (like our comma, and as it were like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each, rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place when admitted by the nature and length of a verse, and its respective Conjunctives (shewing what words are to be joined together) being regularly attached to it, i. e. preceding it. The manner and order of this *consecution* belongs properly to a treatise of the accents. The student who wishes to become acquainted with it, may find it represented at great length in Boston's *Tractatus Stigmologicus*, Wasmuth's *Institut. Accentuum*, Abicht's *de Accentibus*; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system, on which much time and pains were bestowed.]

§ 97. (3) Accents also mark the *cantillation*.

The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran too has marks for such a purpose. This appears to me plainly to have been the *original* design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words and by the *sense* of a passage, so the accentuation very often (and more usually) accords with these objects; but still, in a multitude of cases it has no direct reference to them, but merely to reading or cantillation.

For an exhibition in musical notes of the *recitativo* power of the accents, see Jablonskii *Præf. ad Bib. Heb.* § 24, and Bartolocci's *Bibliotheca Rabbin.* IV. p. 341.

§ 98. The *proper* place of an accent (neither praepositive nor post-positive), is over or under *the left side* of the letter which begins a syllable. The imperfection of types, however, sometimes prevents the *printed* books from following this rule.

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish and to name them. The Conjunctions often shew what words should be *connected* in sense; the Disjunctions, which should be *separated*. They serve, therefore, as an index of the construction which the Accentuators put upon the Hebrew text. In a very great number of cases, the pause-accents (and sometimes all the others) affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents. Let him therefore attend, in a moderate degree at first, but still without intermission, to this subject until he is master of the whole.

TONE-SYLLABLE.

§ 99. The general rule is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

NOTE. Technically an oxytone, i. e. a word with the tone on the ultimate, is called מִלְרָא *Milrā* (*from below*); a word with the tone on the *penult*, is called מִלְעֵל *Milēl* (*from above*).

Exceptions.

Several classes of words have the tone on the *PENULT*, viz.

§ 100. (a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally Seghol, Pattahh, or short Hhireq, § 34. In a few cases, Shureq appears to be *furtive*, and consequently employed as a short vowel; e. g. in מִחֹרָה and מִבֹּחֹר, which stands for מִחֹרָה and מִבֹּחֹר. In proper names ending with יָהוּ, the *penult* syllable is accented, as מִיכָיִהוּ *Micaiah*; so also in מִיכָיִהוּ, where the י is *quasi furtive*, § 120. b.]

(b) All duals are penacuted; and plurals of the same form with duals.

* Words with the tone on the *ultimate*, are not marked in this grammar with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*. From this remark, however, the Hebrew that is exhibited in the *syntax* is to be excepted, where the *penult* tone syllables are not marked, except for special purposes.

E. g. dual, רָגַלְיָם; plurals like the dual, מַלְיָם, שָׁמְיָם; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs לָה, which take a furtive vowel; as יִגְלֹל, יִגְלֹל § 283. 3. γ. § 288.

(d) All the forms of regular verbs, which receive formative syllabic suffixes *beginning* with a consonant; excepting those which have תָּ and יָ, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are *penacuted*, in case of accession at the end, which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עָ, the tone rests on the *penult* in all the persons which have formative suffixes *beginning* with a vowel, i. e. wherever הָ, יָ, יָ, is added to the root. See Par. XII.

But sometimes the tone is *Milra*; as רָבִי, Imper. יָרָב. Such exceptions are limited chiefly to Kal.

NOTE. In all the persons of these verbs which have formative syllabic suffixes *beginning* with a consonant, (excepting the suffixes תָּ and יָ), the tone rests on the epenthetic י or יָ (§ 259) which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as יִגְלֹל, etc., where the tone is on the *ultimate*.

N. B. Poel, Poal, and Hithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs עָ, the tone rests on the *penult*, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הָ, יָ, יָ.

In a few cases, the tone here is on the last syllable; as שָׁמְיָ, Imper. שָׁמְיָ. This is very rare, except in Kal. Comp. above under *f*; see Par. XIII.

NOTE. As in the case of verbs עָ above (*f*, Note), so here all the persons of those verbs which have an epenthetic י or יָ (§ 268. c) before formative suffixes *beginning* with a consonant, (excepting the suf-

fixes m^{h} and n^{h}) have the tone on the epenthetic syllable, i. e. on the *penult*.

N. B. All the other parts of the verbs **יָ** are regularly accented, viz. Hophal, Polel, Polal, Hithpolel, and those persons in Kal which have formative syllabic suffixes beginning with consonants and not preceded by an epenthetic syllable (י or ך); as **יִמְצָא** etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under *f*.

(h) The paragogic endings הַֿ- and הָֿ-, when suffixed to verbs, affect the tone in the same manner as the *formative* suffixes הַֿ-, וְֿ, and יַֿ-.

Of course they draw down the tone upon the *ultimate*, in all cases except such as are noted above, under *c*, *f*, and *g*, where it is *penacule* with these paragogics.

E. g. *Milra*, מִלְרָה for זִמְרָה, Imp. Piel of זָמַר. *Milel*, מִלְעָה for אִסְעָה, 1 pers. Fut of אָסַע; מִלְמָה for נִרְמָה, from רָמַם; מִלְקִימָה for נִקְיָמָה, from קָיָם.

NOTE. הַֿֿֿ and הַֿֿֿֿֿ paragogic are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Praeter, only the 3d pers. feminine, in a very few cases, receives a paragogic הַֿֿֿֿֿ or הַֿֿֿֿֿֿֿ, (all other apparent cases of paragoge in the Praeter being quite doubtful); and this 3d pers. feminine retains, like a paragogic noun, the accent on the *penult*, contrary to *h* above.

E. g. הָרָצָה , Josh. 6: 17; נִפְלָה , 2 Sam. 1: 26, with Patahh under נ , where we might expect Qamets.

(i) Nouns, pronouns, adverbs, and (in a few cases) participles, are *penacuted*, when they have $\bar{\pi}_{\overline{\tau}}$ or $\bar{\pi}_{\overline{\tau}}$ *paragogic* or *local*.

E. g. יִמְּחָה, הִמְּחָה, שִׁמְּחָה, בִּיעֲרָה masc. In a few instances, the accent in such cases is found on the *ultimate*.

NOTE. Yodh paragogic always draws down the accent upon itself, unless there are special causes to counteract this.

(j) Verbs, nouns, etc., are penacuted with the following suffix-pronouns; viz. הָהוּאֵהוּיְהוּנִיהַן וְהֶם־לְהֹמֻת׃ shortened from הָהוּאֵהוּיְהוּנִיהַן וְהֶם־לְהֹמֻת׃ which latter suffixes are Milra or acuted on the ultimate.

The suffix pronoun ך, preceded by a Sheva vocal, is *Milra*; preceded by a vowel, *Milel*; e. g. דברך, but דבריך.

(*k*) Nun *epenthetic* always makes the tone *penult*; e. g. קָהֶנָּה, יִסְרָאֵל. Nun *paragogic* always brings it to the final syllable; as תְּמַלִּיחַ, but with Nun, תְּמַלִּיחֵן.

(*l*) Pause-accents frequently, (sometimes other accents), occasion the tone to stand upon the *penult*, when its regular place would be on the ultimate; and *vice versâ*.

E. g. וַיִּמָּחֶה, וַיִּתְּנֵהוּ, וַיִּתְּנֵהוּ. This properly belongs to the next head; but it is well here to advertise the student, that there is a class of *penacuted* words, which are made so as it were *accidentally*, their proper accent being on the ultimate.]

Shifting of the tone-syllable.

[§ 101. The rules in § 99. § 100, constitute the *regular* and *usual* principles of accentuation. But the tone-syllable is often shifted from its natural place; e. g.

(*a*) *Vav* prefixed to the Praeter of verbs, commonly makes the word *Milra*.

E. g. וַיִּשְׁבְּרֵהוּ, וַיִּשְׁבְּרֵהוּ; וַיִּשְׁבְּרֵהוּ, וַיִּשְׁבְּרֵהוּ; Hiph. וַיִּשְׁבְּרֵהוּ, וַיִּשְׁבְּרֵהוּ. So too in verbs עָ and כָּ, § 100. *f. g.*, and also in *h*.

EXCEPTIONS. (1) *Always*, the first pers. plur. of verbs; as וַיִּשְׁבְּרֵנִי. (2) *Generally*, verbs whose third radical is a Quiescent; as וַיִּשְׁבְּרֵהוּ, וַיִּשְׁבְּרֵהוּ. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וַיִּשְׁבְּרֵהוּ וַיִּשְׁבְּרֵהוּ.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(*b*) *Vav conversive* prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וַיִּשְׁבְּרֵהוּ, וַיִּשְׁבְּרֵהוּ. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

NOTE 1. Apocopated verbs with a *furtive* final vowel, are all accented on the *penult* in the Future. See § 182. 2. *γ.* § 288.

NOTE 2. Futures with *Vav conversive* remain *Milra*, (*a*) In the first pers. sing.; as וַיִּשְׁבְּרֵהוּ. (*b*) In verbs לָא; as וַיִּשְׁבְּרֵהוּ. (*c*) With a pause-accent on the final syllable.

(c) The particle לֹא (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. לֹא-תוֹכַח *do not reprove*, תוֹכַח-לֹא *you must not add*, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs לֹא preceded by לֹא, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. הוֹיִי בּוֹ, regularly accented הוֹיִי; הוֹיִי אֶחָד, standing alone, הוֹיִי. But as the penult syllable is often *not adapted* to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is *often* neglected.

(e) The Imp. and Fut. apocopated, with an optative or hortative sense, *commonly* (not always) throw back the accent.

E. g. הִשָּׁמֶר *keep thyself*, for הִשָּׁמֶר; יֵרָא *let him see*, for יֵרָא; הִרְפָּה *for הִרְפָּה*. The Future always does this, when it has a *furtive* vowel.

N. B. Pause accents frequently occasion the tone to be shifted both forwards and backwards; see above, § 100. L.]

CRITICAL MARKS, AND MASORETIC NOTES.

[§ 102. In the common editions of the Bible with Masoretic notes, etc., a small circle over any word, e. g. הִרְפָּה, shews that the margin is to be consulted, either for a different reading (as Gen. 8: 17, הִרְפָּה in the case above), or for *literae majores* or *minores*, *Pisqa*, *puncta extraordinaria*, etc. The mark (°) over words in Van der Hooght, etc., refers to a marginal note.]

[§ 103. *Qeri* and *Kethibh*. There are a considerable number of marginal readings (about 1000) in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קֶרִי *Qeri*, which means *read*; i. e. this

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

CHANGES OF CONSONANTS.

[§ 105. It is a principle occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בָּב, גָּב, הָב, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.]

§ 106. The changes which affect the consonants, may be ranked under (a) *Assimilation*. (b) *Casting away*. (c) *Addition*. (d) *Transposition*.

§ 107. (a) *Assimilation*. Several consonants are occasionally assimilated; viz.

[(1) *In the first syllable of words*; viz. (a) *Nun* most frequently of all; e. g. מְזֹה for מְזֹהָ *from this*, יִגְשׁ for יִגְשָׁה. This is very common in verbs פָּץ (§ 252), but not universal. (b) *Lamedh* rarely; probably in the article הַל in all cases (§ 163), as הַשְׁמִירִים for הַשְׁמִירִים, etc. Also in the verb לָקַח; as Fut. יִלְקַח for יִלְקַח. (c) *Resh* very seldom; in אֲשֶׁר, as אֲשֶׁר־יִדְּרִי instead of אֲשֶׁר־יִדְּרִי, *who will be*; כִּסָּא for כִּסְרָא, which is the form of the word in Syriac and Arabic. (d) *Tav*; as in the praeformative הָת (in Hithpael), where it often assimilates itself to the first radical of the verb, e. g. הִתְחַבֵּר for הִתְחַבֵּר etc.; see § 187. ö. 2. 3. (e) *Mem*; but only in a few foreign words, as לִמְפִיד for לִמְפִיד, in Greek λαμπάδες. (f) *Yodh*; in some verbs פִּי, § 251.

(2) *In the last syllables of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the letter with respect to which such assimilation takes place. But assimilation occasionally happens at the *end* of words, where a Daghesh forte cannot be written, § 72. This takes place in cases where a *furtive* vowel would stand in the final syllable of a word, provided its full form were given to it; e. g. נָחַ for נָחַה, אָה for אָהה, בָּח for בָּחַה, etc.

So also זַח for זָחַח , אַחַח for אַחָחַח , מִשְׁחַח for מִשְׁחָחַח , מִשְׁרַח for מִשְׁרָחַח .

NOTE. A long vowel in such cases of assimilation and contraction (as חַח for חָחַח), is rather unusual. The other examples here exhibit only Pattahh, as the vowel appropriate to the contracted form.

REMARK. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek, $\sigmaυλλαβῖνω$ instead of $\sigmaυλλαβῖνω$; and so at the end of words, $\deltaδούς$ for $\deltaδύτ$ (Gen. $\deltaδύτως$), Κλημῖς for Κλημύτ (Gen. Κλημύτως). In Latin, *illustris* for *inlustris*, etc.]

§ 108. (b) *Consonants cast away or dropped.* Instances of this nature occur; viz.

[(a) *At the beginning of words*, by **APHAERESIS**, when a Sheva would be under the first letter. E. g. (1) *Aleph*; as בְּחֹנוּ for בְּחֹנוּ , and so not unfrequently. (2) *Yodh*; as יָד for יְיָד , יָבֹל for יְיָבֹל . (3) *Mem*; as מִלָּקָה for מִמִּלָּקָה . (4) *Nun*; as נָתַן for נִנָּתַן . It is doubtful whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under a letter.

(b) *In the middle of words*, by **SYNCOPE**. This happens, when a Sheva immediately *precedes* the letter dropped. In cases of syncope, the vowel of the letter syncopated takes the place of this Sheva; e. g. מִלָּקָה for מִמִּלָּקָה , קָרָאִים for קָרְאִים , יְהוֹמֵד for יְהוֹמֵד , לְיָמֵי for לְיָמֵי ; פִּי for פִּי , פִּי for פִּי , פִּי for פִּי , פִּי for פִּי , etc. Syncope of א is pretty frequent; of ה , very common; of ו and י , more seldom, except in verbs זַח ; of ב very rare; see § 118 seq.

(c) *At the end of words*, by **APOCYPE**. (1) *Mem* and *Nun* at the end of all plural nouns, etc., in the construct state; see § 332. (2) Perhaps *Nun* at the end of some proper names; as מְגִדּוֹן for מְגִדּוֹן . (3) ה final is usually dropped when words receive suffixes, etc.

NOTE. The omission or dropping of the *Quiescents* as such, which often happens, is treated of in §§ 63—65.]

§ 109. (c) *Consonants added.* This sometimes happens,

[(a) *At the beginning of words*, by **PROTHESIS**; e. g. מִמּוֹל and מִמּוֹל ; פִּזֹּר , פִּזֹּר ; (so Greek $\chi\theta\acute{\epsilon}\varsigma$, $\acute{\epsilon}\chi\theta\acute{\epsilon}\varsigma$). (b) *In the middle of words*, by **EPENTHESIS**; e. g. מִמּוֹל for מִמּוֹל . (c) *At the end of words*, by **PARAGOGUE**; as יְקַטְלוּ , יְקַטְלוּ . Also ה and ה are frequently added by paragon; so י and י sometimes, to participles and nouns. See § 125. b. c. d.]

§ 110. (d) *The grammatical transposition of letters is*

limited principally to the conjugation Hithpael, when it begins with a sibilant letter; § 187. *b*.

[In lexicography there are a considerable number of transpositions; e. g. בָּשָׁב and בָּשָׁב, *a lamb*; פָּצַר and פָּרַץ, *to break*; עָלָה and עָלָה, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

NOTE. The exchange of a letter for one of the corresponding class which may fill its place, is not an unfrequent thing in lexicography; as עָלָה, עָלָה, and עָלָה, *to exult*; סָגַר and סָגַר, *to shut up*. But these changes belong not to grammar. In Hithpael only is the transposition in question a *grammatical* one; § 187. *b*.]

PECULIARITIES OF THE GUTTURALS AND RESH.

§ 111. The Gutturals are never doubled in pronunciation; and Resh in this respect is usually like them. Hence *Daghesh forte* (which is a sign of reduplication) is not admissible in the Gutturals, nor usually in Resh.

A few cases only occur of *Daghesh forte* in Resh; as שָׁרַר, שָׁרַר, שָׁרַר, etc.

§ 112. As a compensation for *Daghesh forte* excluded from the Gutturals and Resh, the preceding vowel is lengthened; § 58. and comp. § 59.

E. g. בָּרַךְ instead of בָּרַךְ, מָעַם instead of מָעַם, בָּרַךְ instead of בָּרַךְ, etc. But ה and ח commonly take impure Pattahh before them (§ 33); as בָּהֵל instead of בָּהֵל; אָהִים instead of אָהִים.

[NOTE. In a great number of cases, Pattahh impure and long is employed as a *compensative* vowel; almost always before ה and ח, when the *A* sound is required. In other cases, impure Hhireq (§ 33) is sometimes adopted instead of Tseri; e. g. בָּעַר (not בָּעַר) instead of בָּעַר *bīr-ēr*; so נָאץ (not נָאץ) for נָאץ; also Qibbuts long and impure instead of Hholem, as נָחַמָּה (not נָחַמָּה) instead of נָחַמָּה. It follows that the student must not always expect a vowel long in *appearance* before the Gutturals; for impure long Pattahh and Hhireq are frequently used instead of Qamets and Tseri; § 33. The use of impure Qibbuts (except as being vicarious for Shureq) is unfrequent.]

§ 113. The Gutturals usually take the *A* sound before them; most frequently in a *final* syllable, but not unfrequently in a *penult* one.

E. g. שָׁמַע (Imp.) instead of שָׁמַעַ, וָרַע instead of וָרַעַ. In a *penult* syllable; וָרַע instead of וָרַעַ, וָרַמַּד instead of וָרַמַּדַּ.

[NOTE 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שָׁמַע, instead of שָׁמַעַ; Piel שָׁמַע, instead of שָׁמַעַ, etc.

NOTE 2. In case the *final* syllable with a Guttural has a long vowel, which is *immutable*, *Pattahh* furtive is put under the Guttural, as וָשָׁמַעַ, וָבֹרַחַ, etc. See § 69.

NOTE 3. Resh never takes a *Pattahh* furtive; and in this respect is not like the Gutturals.]

§ 114. Instead of simple Sheva vocal, the Gutturals usually take a composite Sheva; comp. § 49.

E. g. וָרַעַ, וָרַמַּדַּ, וָרַמַּדַּ. But Sheva *simple* stands under the Gutturals, at the *end* of a mixed syllable and after a short vowel, i. e. whenever a *silent* Sheva is required; as וָרַעַי, וָרַמַּדַּי; comp. § 50.

PECULIARITIES OF QUIESCENTS.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו ה י (Ehevi), §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds in which they quiesce. But a more particular notice of the various phases and powers of these letters is demanded; and such an one is proper here.

Principles which regulate Quiescence.

§ 115. The letters א, ו, י (Evi) quiesce, when a *homogeneous* vowel precedes them (§ 53), and according to the analogy of other consonants they would stand at the *end* of a mixed syllable, and take a simple Sheva silent either expressed or implied; § 56. 2.

E. g. מִצָּא instead of מִצָּאָ=מִצָּאָ, בִּירוּדָה instead of בִּירוּדָהַ, יִיטַב instead of יִיטַבַּ, וְדוּשַׁב instead of וְדוּשַׁבַּ.

NOTE. If the preceding vowel be naturally *heterogeneous*, yet in many cases this does not exclude *quiescence*, because a peculiar expedient is often adopted in order to effect it; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, subject however to many exceptions. But quiescence is not limited to this case only; for,

§ 116. Quiescence *sometimes* happens, when the *Evi*

would (by analogy) have a *vowel*; specially when they would take a *furtive* one; comp. § 119. c. 3. § 120. c.

E. g. קום instead of קום, קיום instead of קיום; מַצָּחָה instead of מַצָּחָה, נִמְצָחָה instead of נִמְצָחָה, רָאָה instead of רָאָה, גָּלוּת instead of גָּלוּת, שָׁבִיר instead of שָׁבִיר; and so often, when the vowel preceding the *furtive* one is homogeneous. But usage only can enable the learner to distinguish such cases.

117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of quiescence; but quiescence is often effected in cases when such preceding vowel would be naturally *heterogeneous*. This happens in two different ways;

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הֶזְקִיר (which would be the regular analogous form), is substituted הֶזְקִיר, i. e. the heterogeneous short Hbireq in the syllable הֶזְ, conforms to, or becomes homogeneous with, the Vav in הֶזֶ. So הֶזְקִיר for הֶזְקִיר, גִּלְתִּי for גִּלְתִּי, etc.

(2) The Quiescent may conform to the vowel, so as to become homogeneous with it.

E. g. $\mathfrak{z}\mathfrak{z}\mathfrak{z}$ for $\mathfrak{z}\mathfrak{z}$, $\mathfrak{z}\mathfrak{z}\mathfrak{z}$ for $\mathfrak{z}\mathfrak{z}$, $\mathfrak{z}\mathfrak{z}\mathfrak{z}$ for $\mathfrak{z}\mathfrak{z}$, etc.

Practice only can teach the student, what cases come within these rules.

Special usage in regard to \aleph , \beth , γ , γ .

§ 118. The letters נ, ר, י, and likewise ה, having a vowel of their own, and being preceded by a consonant with Sheva, *oftentimes* remit their vowel to the place of the preceding Sheva, and become either *otiant* or *quiescent*.

E. g. פֶּאֶרְהָ, בֶּאֱרֶהָ for בֶּאֱרֶהָ, רֶאֱשֹׁן for רֶאֱשֹׁן, רֶאֱשִׁים for רֶאֱשִׁים; פְּנֵי for פְּנֵי, יָדַי for יָדַי, קָנָם for קָנָם (*bəšō*) בָּזָא for בָּזָא; פֶּאֶרְהָ for פֶּאֶרְהָ, גָּלָהּ, בְּיָתְרוֹן for בְּיָתְרוֹן, אֶמְהָ for אֶמְהָ, אֶבְהָ for אֶבְהָ (with *Yodh* omitted) for גָּלָהּ, etc. So in respect to הָ; e. g. לְהַמְכֵּךְ for לְהַמְכֵּךְ, לְהַקְטִיל for לְהַקְטִיל, etc.; see Note 3 below.

[NOTE 1. This has been usually named *Syriasm*; but improperly, since it appears so very often in Hebrew (taking all the cases together)

as to shew that it is a property of the dialect, and not the result of error in *Syriazing* transcribers. Usage only can determine the cases in which it is admitted.

NOTE 2. Such instances have also been represented by all the grammarians as mere *quiescence*, in respect to א. That they are not so, however, but cases of *otium*, seems to be plain from the following examples; viz. זָקַרְאָת (instead of זָקַרְאָת), which with a sing. suffix makes זָקַרְאָתוּ, with a plural one זָקַרְאָתָם; so מְאָאָה (instead of מְאָאָה), construct state מְאָאָת, with suffix מְאָאָתְךָ; shewing that the Pattahh is not affected by the א in such cases, but still remains short (as it plainly is) in the syllables אָתָּךְ, אָתָּם. Aleph then appears to have no effect on the *mutability* or *quantity* of the vowel which precedes it, in such cases; and consequently it is *otiant*. Instances of Vav, Yodh, and He, do not occur in the same way as those above of Aleph; but such cases as כִּי for כִּי, עִי for עִי; רִגְלִי for רִגְלִי, חֲגִלִּי for חֲגִלִּי, חֲגִלִּי for חֲגִלִּי, etc., shew that Vav, Yodh, and He, do become *quiescent* or *otiant*, and in the like way with א. Yodh and Vav are usually retained in such words as אִימָה (for אִימָה), בּוֹא (for בּוֹא); and in these cases they *appear* to be *quiescent*. The principle is extensive in regard to *Vav* and *Yodh* in the so called verbs לָהֵךְ, which are properly לָהֵךְ and לָהֵךְ; and it will account for a great part of the abridged forms of these verbs; see § 281.

NOTE 3. א, ו, י, ה, being *quiescent* or *otiant*, are frequently omitted in writing; e. g. מְאָה for מְאָה, רִגְלִי for רִגְלִי, בּוֹא for בּוֹא, שָׁלוֹם for שָׁלוֹם, כִּי for כִּי, רִגְלִי for רִגְלִי, לְקַטִּיב for לְקַטִּיב, etc.; see § 57. § 63. Vav and Yodh are *usually* dropped when *otiant*, and He *always* when it is in the middle of a word.]

Peculiarities of Aleph.

[§ 119. These are so many, that they need a separate statement.

(a) *Aleph* is sometimes, (1) A Guttural; as in רִאשֹׁן. (2) A Quiescent; as in יִמְרָא, מְצָא. (3) It is sometimes treated as a common moveable consonant; as in קָלָא, plur. קָלָאִים, בּוֹנָשָׁה *bōn-shā*. Usage only can determine all the respective cases of these different powers.

(b) *Aleph* at the end of a word has no guttural power (comp. § 69, Note), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in מְצָא; otiant, as in יִמְרָא, יִמְרָא, see § 57. b. a; or it retains a common consonant power, as in Segholates, e. g. קָלָא, plur. קָלָאִים; קָלָא, with suffix קָלָאִים *sōbh-nām*.

(c) *Aleph in the middle of a word.* (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases it drops such Sheva, and quiesces in the preceding vowel and lengthens it; e. g. לֹא־מָר instead of לֹא־מָר , לֹא־לִידִים instead of לֹא־לִידִים , נֶאֱמָר instead of נֶאֱמָר for נֶאֱמָר , etc.; comp. § 152. c. 2. These may be called *cases of contraction*. In $\text{לִידֵי הַ$ the points are not appropriate; for the Jews read $\text{לִידֵי הַ} = \text{לִידֵי הַ}$, as the Pattahh seems to be long. The word, however, is *sui generis* in respect to form. (2) But where other Gutturals take a Sheva silent (§ 114. Note), Aleph usually becomes *quiescent*, e. g. מִצְאָה־ ; but with another Guttural, as שְׂמִיחָה־ . (3) Aleph *penult*, in words that would regularly be Segholates and where \aleph would have a *furtive* vowel, more usually (not always) rejects such furtive vowel, and quiesces in the *preceding* vowel (if homogeneous) and lengthens it if it is short; e. g. רָאָה־ for רָאָה־ , נִמְצָא־ for נִמְצָא־ ; § 116. (4) Aleph sometimes remits its vowel to the preceding letter with Sheva, and becomes *otiant*; § 118.

(d) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it should regularly have a composite Sheva, in some few cases (after the manner of the Syriac) it employs a long vowel instead of it; e. g. אֶמְנֹן instead of אֶמְנֹן , אֶסְעָרִים for אֶסְעָרִים , אֶהֱלִיךְ for אֶהֱלִיךְ . The student should remember, that this happens only at the *beginning* of words.]

Peculiarities of Vav and Yodh.

[§ 120. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva and are preceded by *homogeneous* vowels, uniformly *quiesce*; § 115. (b) They *quiesce* at the end of words, also, when analogically they would be preceded by a *silent* Sheva or by a *furtive* vowel; e. g. פָּרִי instead of פָּרִי or פָּרִי , יָדִי for יָדִי or יָדִי , בָּרוּךְ instead of בָּרוּךְ , יִשְׁתַּחֲוֶה־ for יִשְׁתַּחֲוֶה־ with Pattahh furtive. To this principle there are a few exceptions in respect to *Vav*; e. g. וָאֵלֶּךְ .

NOTE. With \aleph the case is different; e. g. וָאֵלֶּךְ (instead of וָאֵלֶּךְ) with \aleph *otiant*; on the other hand, וָאֵלֶּךְ with \aleph moveable like other consonants.

(c) *Vav and Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. גְּלוֹת instead of גְּלוֹת *g-lo-vēth*, רְעוּת instead of רְעוּת *re-ō-vēth*, שְׁבִית instead of שְׁבִית ; comp. § 119. c. 3.]

Peculiarities of He.

[§ 121. (a) *At the beginning and in the middle of words*, when retained, it is always a moveable consonant. *Apparent exceptions* are some compound proper names (as פִּדְה־צוּר with quiescent ה), which depend only on the transcriber. (b) *At the end of words*, it is nearly always quiescent; as גָּלָה *gā-lā*, § 54. When moveable it is marked with *Mappiq*; as גָּבַהּ *gā-bhāh*, § 84. (c) Like א, it is capable of having a *furtive* homogeneous vowel before it without quiescence, e. g. בָּכָה, בָּצָה, בָּטָה, etc.; for it must in such cases be considered as moveable; comp. א in § 119. b, in בָּלָא, etc. (d) *He ה is frequently made otiant*, at the end of a word, by a Dagghesh forte euphonic; e. g. מִזֶּה-מִזֶּה=מִזֶּה, מִזֶּה-טוֹב, מִזֶּה-טוֹב *mūt-tōbh*, עֵשָׂה פָּרִי *ēśā-sep-perī*. But this belongs merely to *modes of reading*, and not to the grammatical forms of the language.]

Commotation, Apocope, and Paragoge of Quiescents.

§ 122. COMMOTATION. This naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

א־	is put for	ה־	as	קָרְחָא	for	קָרְחָה
א־	...	ה־	..	מָקְנָא	..	מָקְנָה
א־	...	ה־	..	יִשְׁנָא	..	יִשְׁנָה
א־	...	ה־	..	פָּא	..	פָּה
ה־	...	א־	..	מָקְשָׁא	..	מָקְשָׁה
ה־	...	א־	..	פָּרָא	..	פָּרָה
ו־	...	א־	..	רָאשׁ	..	רָאשׁה
ו־	...	ה־	..	עָשׂוּ	..	עָשׂוּה
י־	...	א־	..	רָאשׁ	..	רָאשׁה
י־	...	א־	..	רִישׁוֹן	..	רִישׁוֹנה

(2) Sometimes in the middle of words; as קָבֵט, צִבְרִים for צִבְרָאִים, קָנֵט, קָנֵט for קָנֵט, קָנֵט.

§ 124. APOCOPE. Not only are Quiescents frequently *omitted* in writing words (§ 63), but *apocope* in certain cases is even a law of the language.

[(a) In verbs בָּלָה, in the apoc. Fut. and Imper., and when they have suffixes: § 283. 3. γ. § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. b.]

§ 125. PARAGOGÉ. The Quiescents (with a vowel preceding them) often constitute a *paragogic* ending.

[(a) *Aleph* is sometimes paragogic, after the syllables ו, י, י; e. g. נָקַרְוּ=נָקַרְוּ, רָבוּ=רָבוּ, הֵלְכוּ=הֵלְכוּ they go. This last form with *n* paragogic, is a usual one in Arabic.

(b) Also הַ הַ הַ; e. g. אֶקְטָל, אֶקְטָלָה, יִבְשֵׁן, יִבְשָׁנָה, יֵה, יֵהָ, עֶשֶׂרָה, עֶשֶׂרָהּ.

(c) More seldom ו; e. g. pronoun suffix ׁ, parag. ׁ; so the noun ׁ, parag. ׁ.

(d) Rarely יָדֹכְ; as מִקְיָמִי, מִקְיָמִי; but *Yodh* is often inserted between two words united to form a proper name; e. g. אֱלֹהֵינוּ *man*, אֱלֹהֵינוּ *God*, united גַּבְרִיאֵל *Gabriel*, i. e. man of God.]

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connection of the word with the context must determine whether such doubtful forms are pronouns or paragogic letters.

CHANGES OF THE VOWELS.

§ 126. The changes which words in the Hebrew undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

Vowels Mutable and Immutable.

§ 127. GENERAL PRINCIPLE. Pure vowels are mutable; impure ones immutable. See § 23. seq.

[EXCEPTIONS. *Long impure vowels are sometimes exchanged, (1) For each other; as מְנוּס plur. מְנוּסִים, where ו is exchanged for ו. (2) For long pure ones; as Imp. 2d pers. masc. קוּם, 2d pers. plur. fem. קִמְנָה, with Hholem pure; Niph. Fut. 3d masc. sing. יִקֹּם with Hholem impure and protracted, 3d plur. fem. יִתְקַמְנָה with Hholem pure and mutable; Hiph. Imper. 2d pers. plur. מִתְקַטְּלוּ, plur. fem. מִתְקַטְּלֶנָה with Tseri pure. (3) For short pure ones; as אָדוּל, const. אָדוּל־ gēdhōl; חֻכְמָה, constr. חֻמְמָה. (4) For Shevas; e. g. אֶלֶה, fem. אֶלְהָה. All long pure vowels are from their very nature mutable.*

All these changes, excepting No. 1 and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice. Nor can

one avoid the conclusion above, by saying that the different persons, genders, etc., require in themselves different vowels, as pure, impure, etc.; for these changes are in the usual course of declension, conjugation, regimen, etc., which occasion almost all the vowel changes in the language.

NOTE 1. The *composite* Shevas, in the like way, are frequently exchanged for each other, in the course of declension; e. g. מַעֲלָה masc. part., fem. מַעֲלָה; יִצְחָק, with suffix יִצְחָקִי. The *A* sound appears to be shorter than the *E* sound.

NOTE 2. The vowels that are properly and usually *mutable*, are these; viz. Qamets, Tseri, and Hholem, long and pure; Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbuts, short and pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

Gesenius says, that the *quiescent* long vowels are immutable always and in all circumstances, Heb. Gramm. 9th edit. § 16. But surely there are a multitude of exceptions to this rule, as the cases above presented shew. He also states, that short vowels before a Daghes forte are immutable; but he must have overlooked such instances as מִצְחָק, in pause מִצְחָקִי, etc.

General principles of Vowel-changes.

128. (a) The changes of vowels for each other, are very generally (not always) limited to the respective classes to which they belong; § 19.

NOTE. A few seeming exceptions appear; e. g. מִר plur. מִרִּים; מוֹר plur. מוֹרִים. So Hiph. דִּקְטִיל 2 pers. דִּקְטִילָה. Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versa*. E. g.

Long pure Vowels.	Corresponding short ones.
Qamets (ַ)	Pattahh (ָ)
	{ Pattahh (sometimes) (ַ)
Tseri (ִ)	{ Seghol (ֶ)
	{ Hhireq (ֵ)
Hholem (ֹ)	{ Qibbuts (ֻ)
	{ Qamets Hhateph (ֱ)

Long mutable Vowels exchanged for corresponding short ones.

[§ 129. (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some

special cause, has been removed either forward or backward.

(1) *Forwards*; e. g. יִרְבֶּה, יִרְבֶּה, יִרְבֶּה; יִרְבֶּה, יִרְבֶּה; before Maqqeph, as כֹּל-אֶשֶׁר, כֹּל-אֶשֶׁר, כֹּל-אֶשֶׁר; § 89. (2) *Backwards*, i. e. towards the right hand; as וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ; וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ. The reason of such changes is, that long vowels cannot stand in mixed syllables unless they are tone-syllables, § 36. Of course, when the tone is removed they must be *shortened*.

[NOTE 1. A few solitary cases are found of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, יָדָהּ in the Kethibh. But the first *Yodh* here is merely a *fulcrum*, § 64; the word is read *vā-h-mūt-tiv*, with the first *i* short.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דְּבַר word, but דְּבַר יְהוָה the word of Jehovah; where the original syllable בַּר is shortened to בֶּר; see § 342. b.

(c) Long vowels before a Daghesth forte latent in a final letter (not a Guttural), when a change in them is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (a) Tseri goes into Hhireq parvum; as אֶם (Daghesth forte being implied in the ם), with suffix אֶמֶי. (b) Hholem into Qibbuts short; as חֶלֶם, חֶלֶם, but sometimes into *Qamets Hhateph*, as חֵלֶם, חֵלֶם, *öz-zî*.

NOTE. If the tone remains, the vowel continues long in such cases; e. g. שָׁמָּה *shām-mā*, הֵמָּה *hēm-mā*.

(d) A pause accent falling on final Tseri, not unfrequently changes it into Pattahh; see § 145.]

Short Vowels in mixed syllables made long.

§ 130. (a) This happens, when the form of the word is so changed that they come to stand in a *simple* syllable.

E. g. שָׁרִי, שָׁרִי; דָּבָר, דָּבָר; קָטָל, קָטָל. So of course before a Quiescent; as מַצָּה instead of מַצָּה, גָּלָה instead of גָּלָה = גָּלָה.

[(b) When a Daghesth forte is omitted in writing, a short vowel placed before it becomes long, either by nature and form, or by position; see § 112. § 58. § 59. § 33.

E. g. בִּרְךָ instead of בִּרְךָ, בִּרְךָ instead of בִּרְךָ, בִּרְךָ instead of בִּרְךָ, long by nature and form; בִּרְךָ for בִּרְךָ, נָחֵם for נָחֵם, etc., long by position; see § 33.

NOTE 1. Daghesth forte *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes; e. g. יָגַל instead of יָגַל, אָם instead of אָם, יִתְּנָהּ for יִתְּנָהּ *yith-āvv*; but sometimes the vowel remains short, as יָגַל for יָגַל, עָב (not עָב) for עָב; and often so in verbs עָל.

NOTE 2. In the case *b* above, the syllable with the short vowel becoming a *simple* one by the coalescence of the implied daghesth'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before ה and ו, the vowel Pattahh usually remains in such cases, and becomes of course long; § 33.

(c) The *article* prefixed to a few words, lengthens the short vowel in them.

E. g. הָעֵץ, הָהָר, הָיָר, הָפָר, הָפָר, הָפָר, הָפָר. Usage only can distinguish such cases; and they are not numerous.]

[§ 131. A pause-accent falling on Pattahh or Seghol pure, commonly (not always) lengthens them.

E. g. מִיָּם, מִיָּם, מִיָּם, מִיָּם. Occasionally other accents do the same; see § 149.]

Falling away of the vowels.

§ 132. Vowels are said to *fall away*, when they are dropped and a Sheva takes their place.

E. g. דָּבָר, דָּבָר, where the vowel under the ד in the first word, falls away in the second.

NOTE. *Apocope* of vowels is dropping them at the end of a word; as יִבְרָה, יִבְרָה, where the Seghol of the first word is dropped.

Falling away by change of Tone-syllable.

§ 133. (a) When the tone is moved forward ONE syllable,

i. e. moved toward the left hand, the penult vowel of the ground-form* falls away, if pure and mutable.

E. g. דָּבָר, דְּבָרִי, מְנַב, מְנַבִּי. If the tone is not shifted, the vowel remains; e. g. יָסַב, יָסַבִּי.

(b) If the tone is moved forward two syllables, both the ultimate and penult vowels, when mutable, fall away.

E. g. דָּבָר, דְּבָרִיכֶם, וְזָקֵן, וְזָקְנֵיכֶם; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

Falling away on account of Regimen.

[§ 134. Regimen or the construct state (§ 332) often occasions the penult, or both the ultimate and penult vowels to fall away, if they are pure and mutable.

NOTE 1. (a) Regimen in the *singular* usually causes the *penult* mutable vowel to fall away; as דָּבָר, in reg. דְּבָר יְהוֹה, where the first vowel falls away and the last is shortened. The suffix state has the like effect on the *penult* vowel, e. g. דְּבָרִי. (b) The *plural* regimen causes both the ultimate and penult vowels to be dropped; e. g. דְּבָרִי יְהוֹה. In like manner *grave* suffixes affect both vowels; e. g. דְּבָרִיכֶם. Comp. § 342. b. c.

NOTE 2. Vowels must be *pure*, in order to fall away. Even when they are so, usage does not always treat them in the same manner; e. g. שֵׁם is in reg. שֵׁם, but בֶּן in reg. makes בֶּן, the first retaining the long vowel, and the second shortening it. But in a suffix both drop it; e. g. שְׁמִי, בְּנִי.

NOTE 3. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, those nouns being monosyllabic in theory, regimen makes no change in their vowels. See paradigm of Dec. VI.]

Falling away on account of Accession.

[§ 135. (a) Where the ground-form of a word receives an accession at the *end* beginning with a *vowel*, which re-

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

quires its *ultimate* and *penult* consonants to be united in the same syllable with such accession, then the *final* vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָטַל, fem. קָטְלָה, יָקַטְלוּ, plur. יִקְטְלוּ; קָבַד, fem. קָבְדָה; part. pres. קָטַל, fem. קָטְלָה, plur. קָטְלִים; in Piel, מָלַךְ, fem. מָלְכָה; so also in nouns of Dec. VII., as אָיִב, plur. אִיבִים.

(b) Where only the *final* consonant is united with an accessory vowel, and the penult consonant must have a Sheva *silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטְלִי (not קָטְלִי), ground-form קָטַל; קָטְלִי (not קָטְלִי), ground-form קָטַל.

NOTE 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a *vowel* instead of having a Sheva, then such vowel cannot fall away; e. g. דָּבָר, with suffix דְּבָרִי; דְּבָרָב, plur. דְּבָרִים.

NOTE 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said דְּבָרִי as well as דְּבָרִי, (especially since they say קָטְלִי etc.); except that in this way the *suffix-forms* are distinguished from those of simple declension which mark person and number.]

Rise of New Vowels.

§ 136. We have seen that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases an impossible syllable would arise, i. e. one with three consonants before a vowel, § 42; consequently a *new* vowel must be inserted in order to avoid this.

E. g. דָּבָר, constr. plur. דְּבָרִי *dbhrē*. But this is inadmissible; see § 42. So אֲנָשִׁים, constr. אֲנָשִׁי (with one composite Sheva), which would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq*.

E. g. דָּבָר, plur. constr. דְּבָרִי instead of דְּבָרִי.

§ 138. But if one of the two letters that have been

deprived of their vowels, is a Guttural, then *Patahh* or *Seghol* must be the supplied vowel.

E. g. אֲנָשִׁים, constr. אֲנָשִׁי instead of אָנָשִׁי; חֲבָקִים, constr. חֲבָקִי.

[§ 139. If an accessory letter with a Sheva, be prefixed to a Guttural having a composite Sheva, such accessory letter takes a *supplied* short vowel which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix ל, לַעֲבֹד; אָכַל, לֶאֱכֹל; חָלִי, לְחֹלִי ḥō-*hhē*. But the Fut. of the verbs חָיָה and חָיָה makes יִחְיֶה, יִחְיֶה; and analogous to this is the pointing of the prefixes, as לְחַיֹּת, contrary to the analogy of other guttural forms.]

[§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נִדְּבָכָה instead of נִדְּבָכָה, which would make an impossible syllable. So פִּעֲלָה *pö-öl-khā* instead of פִּעֲלָה; יַעֲמְדִי instead of יַעֲמְדִי. The ground of this is, that from their nature two Shevas cannot stand together unless the first be *silent* and the second *vocal*; except at the end of a word. But in the case above, the *first* is vocal, i. e. it is a composite Sheva, § 46. a.; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel in the same syllable (§ 42); so, in order to avoid this, they supply a *furtive* vowel in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Patahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. מִלֵּךְ instead of מִלֵּךְ, מִלֵּךְ for מִלֵּךְ, מִלֵּךְ for מִלֵּךְ, מִלֵּךְ for מִלֵּךְ. See on Dec. VI. § 359, also § 283. 3. γ. on Segholate forms of verbs.

[NOTE 1. The 2d pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתָּ instead of שָׁמַעְתְּ, in order to ease the pronunciation; § 69.

NOTE 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them in the final vowel, but are accented on the ultimate; e. g. בָּרַחַ, בָּרַחַ, etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets seldom admits a Qamets or Pattahh immediately before it, but exchanges it for a Seghol; e. g. הָהָרִים instead of הָהָרִים, אָחִי for אָחִי; פָּחָה for פָּחָה, מָה-אֲזַכֵּר for מָה-אֲזַכֵּר, etc.

NOTE. The rule is not uniform. Such cases occur as הָאָרֶץ, הָהָר, etc. The word נָעַד is anomalous, being put for נָעַד or נָעַד. The practice required by the rule, is occasionally extended to cases where the Gutturals are not present; as עֲרֹמָה כְּבוֹדִי, where מָה stands for מָה; also to Gutturals not pointed with Qamets, as הָהָרִים for הָהָרִים, *hā-h^odhā-shīm*.

(b) In mixed syllables losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָרֵךְ, יָרֵךְ for יָרֵךְ; אֲכַלְךָ for אֲכַלְךָ. The reason of this is, that Pattahh is better adapted to a mixed syllable *with* the tone; Seghol, to one *without* it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. זָקֵן, const. זָקֵן and not זָקֵן. See Dec. V. of nouns, Parad.

(d) A furtive vowel at the end of words causes the preceding vowel, if mutable, to conform. E. g. *Qamets*, as חוֹתֶמֶת instead of חוֹתֶמֶת; *Pattahh*, as מִלֵּךְ for מִלֵּךְ; *Tseri*, as גְּבֻרָה for גְּבֻרָה. So in verbs; e. g. מוֹדֵעַת for מוֹדֵעַת, הָרָה for הָרָה. In Gutturals, מוֹדֵעַת for מוֹדֵעַת, etc.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as הָעֵלָה for הָעֵלָה, הָעֵלָה for הָעֵלָה, and perhaps תְּהַלֵּךְ for תְּהַלֵּךְ. (2) Short vowels for long ones; as אָחִי for אָחִי, יָחִמוּ for יָחִמוּ. (3) Long vowels are put for short ones arising out of composite Shevas; as תְּאָכְלֶהּ for תְּאָכְלֶהּ, תְּאָכְלֶהּ for תְּאָכְלֶהּ.]

N. B. All these cases under *e* are very unfrequent; and it is difficult to decide whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, and sometimes others (§ 149), not only occasion a shifting of the tone-syllable of words (§ 100. *l*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. (1) *They lengthen short vowels*; changing Pattahh, and Seghol when used for Pattahh (§ 142. *d*), into *Qamets*, and *Qamets* Hhateph into *Hholem*.

E. g. מִים, מִים; קָמֶט, קָמֶט; מִיָּה (for מִיָּה § 142. *d*), מִיָּה. So where they shift the tone also; as מִיָּה, מִיָּה; עֵתָה, עֵתָה. So וַיָּי-וָא-מֹת, וַיָּי-וָא-מֹת.

NOTE. The *praepositive* and *postpositive* accents (§ 95) may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מִיָּה (instead of מִיָּה) with Tiphha *anterius*, Ps. 97: 1; וַיָּי-וָא-מֹת (instead of וַיָּי-וָא-מֹת) with Segholta on the ultimate; see § 146.

[§ 145. (2) *They shorten the long vowels*. Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. הָפַר, הָפַר; קָמֶט, קָמֶט; וַיָּי-וָא-מֹת, וַיָּי-וָא-מֹת. So with verbs taking suffixes; as וַיָּי-וָא-מֹת, וַיָּי-וָא-מֹת. But the cases are numerous in which Tseri remains in such examples. The whole thing seems to be merely *arbitrary* euphony.]

[§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the *restored* vowel; as וַיָּי-וָא-מֹת, וַיָּי-וָא-מֹת, ground-form וַיָּי-וָא-מֹת; וַיָּי-וָא-מֹת, וַיָּי-וָא-מֹת, ground-form וַיָּי-וָא-מֹת; וַיָּי-וָא-מֹת, וַיָּי-וָא-מֹת, ground-form וַיָּי-וָא-מֹת. (b) When it falls on the succeeding syllable; as, וַיָּי-וָא-מֹת instead of וַיָּי-וָא-מֹת. Joel 2: 5; וַיָּי-וָא-מֹת instead of וַיָּי-וָא-מֹת, Joel 2: 8; וַיָּי-וָא-מֹת instead of וַיָּי-וָא-מֹת, Joel 2: 7.]

N. B. Both of these usages are very often neglected, and the natural accentuation remains.

* A word or syllable is said to be in *pause*, when a pause-accent rests upon it.

[§ 147. Pause accents, when they fall on those persons of verbs לָה (properly לִי § 280) which drop a letter and a vowel, sometimes restore the letter as well as the vowel dropped, and affect the vowel as stated in § 146.

E. g. נָטַוּ, נָטְוִי, ground-form נָטַהּ=נָטִי; בָּעוּ, בָּעִי, from בָּעָה=בָּעִי, § 280. Note.]

[§ 148. Where no vowel has been dropped, a pause-accent sometimes occasions changes; viz.

(a) Falling on *simple* Sheva penult, it puts Seghol in its place; e. g. שָׁכַם, שֶׁכַּם; מָלַךְ, מֶלֶךְ.

(b) Falling on a composite Sheva penult, it substitutes the corresponding long vowel.

E. g. אָנִי, אֲנִי; חָלִי, חֲלִי; cases with Hhateph Seghol do not occur. But the practice is not entirely uniform; e. g. עָרִי, עֲרִי; חָצִי, חֲצִי.]

§ 149. GENERAL REMARKS. The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the *conjunctive* ones, not unfrequently produce the same effect in prolonging syllables as the pause-accents. For example; (a) *Disjunctives*; רָכַשׁוּ, רָכְשׁוּ; טָמְנוּ, טָמְנוּ; שָׁמְעָה, שָׁמְעָה; בָּעִי, בָּעִי; רָרַנְנוּ, רָרַנְנוּ, Ps. 5: 12, etc. (b) *Conjunctives*; as חָתָהּ חָלוּ, חָתָהּ חָלוּ; בָּרַכְתָּהּ, בָּרַכְתָּהּ; חָסְתָהּ, חָסְתָהּ, etc. The entire want of any *regular* system in regard to the influence of the accents over the vowels, shews very clearly that such influence belongs only to the *occasional* method of reading certain passages or words, and not to the *essential* mutations of the language itself.

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in ו, receiving an accessory pronoun beginning with a consonant and not having the tone upon it, drop the first vowel of the ground-form if it be mutable, and restore the second which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָזַב, plur. עָזְבוֹנִי, with suffix עָזְבוֹנִי; so יָמְצְאוּ, plur. יָמְצְאוּנִי, with suffix יָמְצְאוּנִי.]

[§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of the language. Instances of it are such as the following, viz. יְיָיִךְ for יְיָיִךְ , בְּשִׁמְךָ for בְּשִׁמְךָ , etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels according to their position and the nature of the words to which they are attached.

(a) THE ARTICLE ה (for הֶ , § 16. 2) has, (1) Usually, Pattahh followed by Daghest forte; e. g. $\text{הַיָּד} = \text{יָד}$. (2) Before the Gutturals א , ט , and also ר , it takes Qamets; as הָאִישׁ , הָעֵץ , הָרֶמֶשׁ . (3) Before ה and ח , Pattahh long is the more usual vowel; as הֶהָר , הַחֹשֶׁן . (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghest after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with מ and נ having a simple Sheva; e. g. הַמִּכְסָּה for הֶמֶכְסָּה , הַיָּאֵר for הֶיָּאֵר .

NOTE. When the article is preceded by the particles, ב , כ , ל , it usually suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as בְּשִׁמְךָ for בְּשִׁמְךָ , כְּהָרִים for כְּהָרִים , לְהָרִים for לְהָרִים . On the contrary, it sometimes resists *syncope*; as לְהָרִים , etc.

(b) The PARTICLES ב , כ , ל , are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas they take the corresponding short vowel; e. g. בְּהָרִים , כְּהָרִים *lō-hh'li*, etc. (2) Before accented syllables they usually take Qamets; as בְּהָרִים , כְּהָרִים . But this is confined chiefly to forms of the Inf. mode not in regimen; to pronouns; and to tone-syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva. (3) Before simple Sheva they take short Hhireq; comp. § 137.

(c) THE CONJUNCTION ו is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding short vowel; as וְהָרִים . (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which א quiesces, as וְהָרִים for וְהָרִים ; comp. § 119. c. 1. (3) Before a *tone-syllable* it frequently takes Qamets; as וְהָרִים , וְהָרִים . The usual cases of this nature are before a *disjunctive* accent; before a *conjunctive* one, ו retains Sheva. (4) Before Sheva vocal, either simple or composite, standing under a letter not a

Guttural, also before ב, מ, פ, it takes Shureq; as וְלִכְבֹּד, וְיִזְדָּבֵר, וַיִּצְעֲקִי, וַיִּבְרֹחַ, וַיִּפְרָשׂ. (5) Before Yodh which analogically would have a Sheva, it takes long Hhireq and makes the Yodh quiescent (comp. § 53); as וַיֵּרֶי, וַיֵּימִי. (6) Before the verbs הָיָה and הָיָה, it sometimes takes short Hhireq or Seghol; as הָיָה וַיֵּרֶי וַיֵּימִי.

(d) THE INTERROGATIVE הָ changes its usual punctuation; (1) Before Sheva simple, where it takes Pattahh: as הֵכֵזוּהָ. (2) Before Gutturals with Qamets, it takes Seghol; as הֵחָכֶם, *is he wise?* comp. § 142. a. (3) Before Gutturals without Qamets, it takes Pattahh, and sometimes Qamets; as הֵאָנֹכִי *shall I go?* הֵאָתָם *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with a Sheva; e. g. הֵכֵהָתָת *an tunica?* הֵהָרָבִי *viaene meae?* And even before a letter with a vowel it sometimes does the same, although very rarely; as הֵיֵטֵב *an bonum erit?*]

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are *verbs*, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אֶרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc., and the different forms of nouns, adjectives, particles, etc. From this *general* principle of derivation (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few nouns which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also appear to be *biliteral* in their root, and not derived from a *trilateral* word.

§ 154. *Conformity to the general principle.* So extensively in Hebrew is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral-roots. Thus אִם by inflection becomes אִמִּי=אִמִּי, as if derived from אִמָּה; although אִם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel letters, or the semi-vowel Nun:

E. g. טַב and טוֹב *to be good*, common root טב; נָפַח and פּוּחַ *to blow*, common root פח; דָּבַח, דָּבַח, דָּבַח, דָּבַח, *to thrust down*, common root דך.

In like manner, there is a considerable number of trilateral words in the Hebrew and its cognate dialects, in which two of the radicals

are the same, while the third is quite different, and yet the meaning of each word exhibiting the same two radicals, remains the same in all.

E. g. the verb signifying *to lick*, is either לָעַץ, בָּעַץ, טָעַץ, סָעַץ, אָעַץ, פָּעַץ, or קָעַץ, the letters עֵץ being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as any of the written Hebrew now extant; since the written language every where presents the *triliteral* forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral roots* are very rare in the Hebrew; such as פֶּרֶךְ a fruitful field, אָכַל to devour, שָׁמַט to be quiet. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as triliterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb (including the participle), noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots in the various parts of speech in the Hebrew*, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc., are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, etc., may be expressed in any language: (1) By the inflection of the general words or ground-forms. (2) By affixing other words, i. e. particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc., which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are scarcely ever found in Hebrew, except in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the West, in the mode of writing many of its particles, and the oblique cases of

its personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc., to which they belong, or on which they depend, so as to form with them but one word.

THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַ, commonly written הֶ with a Daghesh forte after it. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the Lamedh of the article הַ is always *assimilated* to the first letter of the noun to which it is prefixed, and expressed by a Daghesh forte in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הֶל מָטָר; הַאָדָם *the man*, instead of הֶל אָדָם, etc. § 107. 1. b. § 112. For the various pointing of the article, see § 152. a.

NOTE. That the original form of the article was הֶ, seems probable from the form of the Arabic article ال, whose ל is frequently assimilated in the same manner as the Hebrew. The only difference is, that in the Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

PRONOUNS.

I. *Pronouns personal.*

§ 164. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

Nominative case or Ground-form of all the personal Pronouns.

	Singular.		Plural.
com. <i>I</i>	אֲנִי	<i>we</i> ,	אֲנֵחֶנּוּ
mas. <i>thou</i> ,	אַתָּה	<i>ye</i> ,	אַתֶּם
fem. <i>thou</i> ,	אַתְּ	<i>ye</i> ,	אַתֶּן (אַתֶּן)
mas. <i>he (it)</i> ,	הוּא	<i>they</i> ,	הֵם
fem. <i>she (it)</i> ,	הִיא	(hi) <i>they</i> ,	הֵן

Notes.

[§ 165. (a) In *pause*, the pronouns assume the forms, אָנִי, אַתָּה, אַתָּה, etc., § 144. (b) The א in הוּא, הִיא (הִי *hi*), is *paragogic* § 125. a, and *otiant* § 57. (c) The form נִחְנִי occurs only six times; אָנִי, only in Jer. 42 : 6. (d) In אַתָּה (in some Codd. אַתָּה), הִנֵּה, הִנֵּה, the ה is *paragogic* § 125. b. (e) The forms אַתָּה, אַתָּה, אַתָּה (אַתָּה), are probably for אַתָּה, אַתָּה, אַתָּה, § 107. l. a; for the full forms, i. e. those with ה, are found in Syriac and Arabic. (f) הוּא (*hi*) is anomalous, (the older form of the pronoun was הוּא, which was both masc. and fem.); the marginal reading or Keri (§ 103) often supplying the form הִיא (הִיא), as a correction. It is found only in the Pentateuch.

N. B. The ground forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns in Hebrew, are made by *fragments* of primitive pronouns suffixed to verbs, nouns, and particles, so as to constitute one word instead of being written separately as in the western languages.

N. B. For an account of these *pronominal suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410 Note.

II. Pronouns demonstrative.

§ 167. Of these there are but few in the Hebrew, viz.

Singular.			Plural.
Masc. זֶה	fem. זֹאת	com. זֶה <i>this</i>	com. אֵלֶּה <i>these</i>
הַזֶּה	זוֹ (זֹה)	הֵלֶּז <i>this</i>	אֵלֶּה <i>these</i>

The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת, the form הַזֹּאת is once employed, Ezek. 36 : 35.

NOTE. The pronouns of the 3d pers., i. e. הוּא, הִיא, הֵם, הֵן, are also frequently employed as *demonstratives*; in which case they usually prefix the article, as הַהוּא on *that day*.

III. Pronouns relative.

§ 168. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[NOTE. This pronoun is contracted, mostly in the later Hebrew, by dropping the א (§ 108. *a*), and assimilating the ר (§ 107. *c*); as אֲשֶׁר לִי instead of לִי אֲשֶׁר . The ו (the *apocopate* form) has various vowels, according to the nature of the word which follows; e. g. וּ as in וְהָיָה ; וְ followed by a Dagghesh; וֹ, as in וְאָמַר Judg. 6 : 17; וִ, as in וַיְהִי Ecc. 3 : 18. In this last case, there is no compensation by a vowel for the ר which is cast away.

§ 169. The *demonstratives* הַזֶּה and הַהוּ, are occasionally employed as *relatives*.

IV. Pronouns interrogative.

§ 170. These are two; viz. מִי *who*, and מַה (מָה) *what*.

NOTE. Before a Dagghesh *euphonic* the form מָה is used, as מָה-לָּךְ ; also before ה, ח, ע, not having Qamets, and usually before Maqqeph; before a Guttural with Qamets, מַה, as מַה אֲנֹכִי § 142 *a*; but sometimes מָה also before such Gutturals, as in Ex. 12 : 26, מָה הָעֲבוּדָה .

VERBS.

§ 171. CLASSIFICATION. They are distributed into (*a*) *Primitive*, i. e. underived from any other words; e. g. מָלַךְ *to reign*,* יָשַׁב *to sit*, and so of most of the Hebrew verbs. (*b*) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (*c*) *De-nominative*, i. e. those which are formed from nouns (*de nomine*); e. g. אָדָם *to live in a tent*, from אֹהֶל *a tent*.

NOTE. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. INFLECTION. In respect to *inflection*, verbs are divided into *regular* and *irregular*. REGULAR VERBS are those which are analogous in their inflection, and preserve through all their changes their original triliteral root. VERBS IRREGULAR are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. CONJUGATION. (*a*) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the third person of the past tense, which would exactly correspond to the Hebrew root.

certain peculiar characteristics of form or inflection. Such verbs are therefore said to belong to the first, second, third, etc. conjugation. In this sense the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In the Hebrew grammar, *the word conjugation is applied to different forms of the SAME verb*, and it corresponds in some degree with the word *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices in Greek exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew is, *to vary the primary meaning of the verb, by uniting with it an accessory signification*. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

Usual Conjugations.

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
§ 174. 1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קָטַל	4. Pual	{ קָטַל קָטַל
5. Hiphil	הִקְטִיל	6. Hophal	{ הִקְטִיל הִקְטִיל
7. Hithpael	הִתְקַטֵּל		

Peculiar Conjugations.

§ 175. (a) 1 Poel סִיבַּב, active. 2 Poal סִיבַּב, passive. 3 Hithpoel הִסְתִּיבַּב; without a sibilant letter, as הִתְגַּלְגַּל (from גָּלַל).

These conjugations are found in the class of verbs named *Ayin doubled* (ע"ע), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) 1 Polel קִיָּמַם, active. 2 Polal קִיָּמַם, passive. 3 Hithpolel הִתְקִיָּמַם.

In Verbs *Ayin Vav* (ע" § 269) these forms are the common substitutes for the regular Piel, Pual, and Hithpaal.

NOTE. Although the *appearance* of these two classes (*a* and *b*) is the same, yet the mode of formation is very different; e. g. סוּבֵב, etc., comes from the root סָבַב, and is *formed by inserting י between the two first radicals*; while קוּמֵם, etc., comes from קוּם, and is *formed by doubling the last radical*. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like קָטַל, קָטַל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*, is a good rule in making out artificial denominations of this nature.

Unusual Conjugations.

[§ 176. Most of them are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

(1) *Hothpaal* or *Huthpaal*, הִתְקַטֵּם, הִתְקַטְּם, both passive forms of Hithpaal; comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active and *Pual* passive, קָטַל, קָטַל (comp. § 175. *b* Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active and *Polpal* passive, formed out of verbs ע" and ע", by repeating the first and last radicals; e. g. from קָטַל comes קָטַל, קָטַל; from כּוּם, כּוּם, כּוּם. These are equivalent to the forms from the same verbs, described in § 175. *a. b*.

(4) A form *Tiphel* seems to have been in existence; e. g. תִּפְּחֵר from תִּפְּחֵר, a denominative (§ 171. *c*) from תִּפְּחֵר. Once we have a *P^{ae}oel* form; e. g. in הִצְוִיָּצַר, in all respects a ἀπαξ λεγόμενον in Hebrew.

Note. Other conjugations are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.]

[§ 177. PLURILITERAL VERBS, i. e. verbs whose root consists of *more* than three letters, take the following forms; viz. שָׁאֲנָן, פָּרְשִׁיז, בָּרְסִים, active; שָׁאֲנָן, פָּרְשִׁיז, בָּרְסִים, passive.

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit even all the *usual* ones in § 174.

Neither is the active or passive meaning *always* attached to the forms under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the *derived* conjugations are borrowed from the various forms of the verb קָלַל , which the old grammarians used in constructing paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָל *Qāl*, or (as it is usually written) *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְּחַל *Niph-ṣāl*; פִּיּוֹל *Pi-ṣēl*, Daghesth forte being excluded by the Guttural; פִּיּוֹל *Pú-ṣāl*, Daghesth being excluded; הִפְּחַל *Hiph-ṣāl*; הִפְּחַל *Hōph-ṣāl*; הִתְּפַחַל *Hith-pá-ṣēl*, Daghesth excluded; and so of the unusual conjugations.

§ 180. The third person singular of the praeter tense in Kal, is regarded as the *root* of all verbs; one class (verbs ע"ו) excepted, whose root is the trilateral Infinitive, e. g. קָם .

Form and Signification of the usual Conjugations.

§ 181. (a) *KAL* is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root, which is the third person singular masculine, has three different forms, distinguished by the final vowels, Pattahh, Tseri, and Hholem.

E. g. בָּרַךְ *to visit*, זָקֵן *to be old*, and יָרָא *to fear*.

NOTE 1. The form with final Pattahh is generally *active* and *transitive*; but sometimes it is *intransitive*, as גָּדַל *to be great*. The other two forms are usually *intransitive*, but sometimes otherwise.

NOTE 2. Some verbs in Kal have a *passive* meaning; e. g. שָׁכַן *to inhabit* and *to be inhabited*; עָלָה *to elevate* and *to be elevated*.

§ 182. (a) *FORM OF NIPHAL*. It is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same.

E. g. נִקְטַל , נִקְטַל .

NOTE. The real prefix seems to be נִ , (in Arabic it is نَ). In the Infinitive this developes itself; e. g. נִקְטַל = נִקְטַל , Nun being *assimilated* in the first form, § 107, a. The appropriate pointing of the prefix Nun, in the Praeter, would be Sheva (נִ); but short Hhireq is necessarily substituted for it, inasmuch as the vowel under the first radical

falls away, § 137; or an equivalent vowel must be substituted, in case the first radical is a Guttural, § 138.

(b) SIGNIFICATIONS OF NIPHAL. (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as *הִשְׁמַר* *watch thyself*, *שָׁאַל* *he asked for himself*. Such are the *usual* meanings; but,

(4) It also has an *intransitive* sense, and often expresses passion or affection; as *נָחַלָה* *he was sick*, in Kal *חָלָה* with the same sense; *נָאֲחָה* *to sigh*. (5) 'To show one's self as doing a thing, or as suffering it to be done; e. g. *נִכְבֵּר* *to show one's self honourable*, *נִגַּע* (= *נִנְגַע*) *to exhibit one's self as smitten*, *נִצְתָר* *to suffer one's self to be entreated*. (6) To express reciprocal action; as *נִשְׁפָּט* *to contend*, viz. with another; *נִלָּחַם* *to fight*, viz. with an enemy; *נִנְדָּע* *to confer*, viz. with another. (7) Sometimes simply as Kal; e. g. *נִשְׁבַּע* *juravit*.

Note. It is often used in such a connection that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should, etc.*, before it; e. g. Gen. 6: 21. 16: 10. 20: 9. etc.

§ 183. (a) FORM OF PIEL. This is characterized by a doubling of the middle radical; as *קָטַל*.

NOTE. In case the middle radical is a Guttural, and cannot take a Daghest forte, the preceding vowel is prolonged as a compensation (§ 111. § 112); e. g. *בִּירָה* for *בִּירֶה*, etc.

(b) SIGNIFICATIONS OF PIEL. (1) It is *causative* of Kal; e. g. *אָבַד* *to perish*, *אָבַד* *to cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him as being or doing thus or so; e. g. *חָיָה* *to let one live*; *צָדַק* *to show or pronounce one to be just*; *טָמֵא* *to pronounce one unclean*. (3) It is *intensive* of Kal: e. g. *שָׁאַל* *to ask*, *שָׁאַל* *to beg*; *שָׁבַר* *to break*, *שָׁבַר* *to dash in pieces*. (4) It has a *privative* sense; e. g. *נָכַר* *to know*, *נָכַר* *to misapprehend*; Hiph. *הִשְׁרִישׁ* *to take root*, Piel *שָׁרַשׁ* *to root out*. (5) It often agrees in signification with Kal *transitive*; seldom has it an *intransitive* meaning. (6) Sometimes it has a reflexive sense; e. g. Gen. 41: 14, *נִיגַח* *and he shaved himself*.

§ 184 PUAL. This is simply the *passive* of Piel, and is characterized by a Daghest in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable.

E. g. קָטַל or קָטַל *qōt-tāl*.

§ 185. (a) FORM OF HIPHIL. It prefixes He, and inserts Yodh between the two last radicals.

E. g. קָטַל, Hiph. הִקְטִיל.

(b) SIGNIFICATIONS OF HIPHIL. (1) It is *causative* of Kal; as קָדַשׁ *to be holy*, הִקְדִּישׁ *to make holy*. This is the usual meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחִית *to corrupt*, הִשְׁקִיט *to be quiet*, הִלְבִּיץ *to be white*.

NOTE. Seldom are the Piel and Hiphil of the same verb both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כָּבַד *to honour*, הִכְבִּיר *to render powerful*.

§ 186. HOPHAL. This is characterized by ה prefixed to the root, accompanied by the vowel Qamets Hhateph or short Qibbuts.

E. g. הִקְטַל or הִקְטִיל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יִכָּל *he shall be able*, from כָּל; sometimes an active one, as לֹא תַעֲבֹדֵם *ye shall not serve them*, Ex. 20 : 5. Deut. 5 : 9. 13 : 3; which, however, is capable of being rendered, *that ye may not be caused to serve*, etc.

§ 187. (a) FORM OF HITHPAEL. It prefixes הֵּ to the Inf. form of Piel.

E. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הֵּ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ה changes places with it; as in the following examples, viz.

ס	Kal	כָּבַל	Hithpa.	הִתְכַּבֵּל	instead of	הִתְכַּבֵּל
ש	—	שָׁגב	—	הִשְׁתַּגֵּב	—	הִתְשַׁגֵּב
ש	—	שָׁמַר	—	הִשְׁתַּמֵּר	—	הִתְשַׁמֵּר
צ	—	צָדַק	—	הִצְטַדֵּק	—	הִתְצַדֵּק

In the latter case (צ) the ה is not only transposed, but changed into its cognate ס. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter the **ת** is more commonly *assimilated*; e. g.

הַדְּבַר	instead of	הַתְּדַבֵּר	from	דָּבַר
הַטָּהָר	—	הַתְּטַהֵר	—	טָהַר
הַתַּמָּשׁ	—	הַתְּתַמֵּם	—	תָּמַם

(3) The same usage of assimilation is *occasionally* extended to some other letters; e. g.

ז	as	הַזְכִּיר	instead of	הַתְּזַכֵּר	from	זָכַר
כ	as	הַכְּסֶה	—	הַתְּכַסֶּה	—	כָּסָה
נ	as	הַנְּבֹא	—	הַתְּנַבֵּא	—	נָבֵא
ר	as	הַרְוֹמֵם	—	הַתְּרוֹמֵם	—	רוֹם (§ 112)
ש	as	הַשְׁוֹמֵם	—	הַתְּשַׁוֵּם	—	שָׁמַם]

(c) SIGNIFICATIONS OF HITHPAEL. (1) It is *reflexive* of Piel; as קִדְּשׁ *to sanctify*, הִתְקַדֵּשׁ *he sanctified himself*. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. הִתְהַיָּבֵם *to show one's self cunning*, from חָכַם *to be wise*; הִתְגַּבֵּל *to behave one's self proudly*, from גָּבַל *to be great*; הִתְחַלְּזָה *to represent one's self as sick*, from חָלָה *to be sick*. Also with some slight modifications, as הִתְחַכְּבֵם *to think one's self wise*, from חָכַם *to be wise*; הִתְחַפֵּשׂ *to make one's self to be sought*, i. e. *to conceal one's self*, from חָפֵשׂ *to seek*; הִתְחַנֵּן *to ask favour for one's self*, properly *to make one gracious*, from חָנַן *to be gracious*. These are the leading significations.

(3) It is sometimes the passive of Piel; as פָּקַד *to number*, הִתְפַּקֵּד *to be numbered*. (4) It is also intransitive; as הִתְאַצְּפָה *to be angry*. (5) It is not unfrequently active and transitive; as הִשְׁתַּמֵּר *to keep or observe*, viz. laws, statutes, etc.

Signification of the unusual Conjugations.

[§ 188. POEL, POAL, and HITHPOEL, are merely substitutes for the daghesh'd conjugations (§ 175 a); as are also Polel, Polal and Hithpolel (§ 175 b); and likewise Pilel and Pulal (§ 176. 2).

NOTE. When the regular Piel, Pual, etc., of verbs עָוַע and עָוַע are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. b. Note.]

[§ 189. PILPAL and POLPAL are only another form for Piel and Pual, § 176. 3.]

[§ 190. HOTHPAAL and HUTHPAAL agree in meaning with Hith-pael, when is it used in a *passive* sense.

Note. The other unfrequent conjugations have generally an *intensive* signification. The pluriliteral verbs are few, and of various significations.]

MODE, TENSE, ETC.

§ 191. The *modes* and *tenses* of verbs are very limited in Hebrew. The modes are the Indicative, the Imperative, and the Infinitive; the tenses are the Praeter and Future.

§ 192. The *number*, *person* and *gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. The *ground-forms* of all verbs are (1) *The Praeter*, 3d pers. sing. masc.; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct*; which is generally regarded as the ground-form of the Future and Imperative.

NOTE. But in verbs with Future Pattahh, the Infinitive construct takes *Hholem* regularly; which seems to be at variance with this principle; at least it is an exception (a large one too) to the maxim just laid down, see § 212. 2. § 230, respecting the Inf. const. as a ground-form. However, out of Kal the Inf. may well be taken as the ground-form of the Future and Imperative in all the conjugations; and even the Participles in Piel, Pual, Hiphil, Hophal, and Hithpael, are derived from the Infinitive form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root (the 3d pers. sing. masc.) fragments of pronouns, in order to designate person and gender; e. g.

Singular.

3 mas.	קָטַל ground-form.				
3 fem.	קָטְלָהּ	by adding	הָ	. . . .	fragment of הִיא
2 mas.	קָטַלְתָּ	—	תָּ	הָ	— אַתָּה
2 fem.	קָטַלְתְּ	—	תְּ	הִי	— אַתְּ
1 com.	קָטַלְתִּי	—	תִּי	תָּ	prob. from obs. אֲנִי

Plural.

3 com.	קָטְלוּ by adding	ו	א	derivation unknown
2 mas.	קָטְלֶתֶם	—	תֶּם	fragment of אַתֶּם
2 fem.	קָטְלֶינָה	—	נָה	— — אַתֶּן
1 com.	קָטְלוּ	—	ו	— — אַנְו

§ 195. *The Inf. construct* in Kal (the usual ground-form of the Fut. and Imp. mood) has, like the Praeter Kal (§ 181. *b*), three forms; viz. קָטַל, שָׁכַב, נָתַן. The Inf. in the *derived* conjugations, takes the vowels peculiar to such conjugations respectively.

NOTE. Besides these endings, the Inf. of regular verbs, specially in Kal, sometimes takes the form of a fem. noun, § 212. 3; and in some irregular ones, the fem. form in Kal is almost the only one in use, e. g. in verbs Pe Yodh, etc.

§ 196. *The Infinitive absolute* takes Qamets in the first syllable, and Hholem impure in the last.

E. g. קָטַל.

NOTE. This form is preserved even in most of the irregular verbs. In verbs עו, however, we have קוּם for קוּם. The *derived* conjugations preserve, for the most part, the final Hholem impure in the Inf. absolute; e. g. Niph. הִקָּטַל, Piel קָטַל, Pual קָטַל. Hiphil has Tseri; as הִקָּטְלוּ or הִקָּטְלוּ. The variations will be noted under the respective classes of verbs.

§ 197. *The Future tense* is declined by *prefixing* fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by *suffixing* them, in some cases, in order to mark the gender, or number, or both.

Compare the Praeter (§ 194), which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const.	קָטַל ground-form.		
3 masc.	יִקָּטַל by prefixing	— י	{ prob. from הָיָא for י to begin a word.
3 fem.	תִּקָּטַל	— ת	deriv. uncertain.
2 masc.	תִּקָּטַל	— ת	from אַתָּה.
2 fem.	תִּקָּטְלִי by suff. and pref., י	— ת	{ pref. from אַתָּה; suff. from הָיָא to mark the fem.
1 com.	אִקָּטַל by prefixing	— א	from אָנֹכִי.

Plural.

3 masc.	יִקְרְבוּ by suff. and pref., י — י	deriv. of י uncertain.
3 fem.	תִּקְרְבוּ יִקְרְבוּ — ת	{ deriv. of ת uncertain; יִקְרְבוּ from יִקְרְבוּ.
2 masc.	תִּקְרְבוּ י — ת	pref. from יִקְרְבוּ.
2 fem.	תִּקְרְבוּ יִקְרְבוּ — ת	{ prefix from יִקְרְבוּ; יִקְרְבוּ from יִקְרְבוּ.
1 com.	יִקְרְבוּ by prefixing — י	from יִקְרְבוּ.

[§ 193. *The formative prefixes or praeformatives* of the Fut. would *appropriately* have a Sheva for their vowel-pointing, (as in Piel and Pual they have); but the vowel here receives various modifications according to the pointing of the letter which follows; §§ 136—139.]

[§ 199. In the derived conjugations, Niphal, Hiphil, Hophal, and Hithpael, the *praeformatives* of the Fut. usually expel the characteristics of the conjugation, and transfer their vowel points to themselves, § 118; e. g.

Fut. Niphal	יִקְרְבוּ instead of	יִקְרְבוּ from Inf.	יִקְרְבוּ
— — in verbs	יִקְרְבוּ —	יִקְרְבוּ —	יִקְרְבוּ
— Hiphil	יִקְרְבוּ —	יִקְרְבוּ —	יִקְרְבוּ
— — in verbs	יִקְרְבוּ —	יִקְרְבוּ —	יִקְרְבוּ
— Hophal	יִקְרְבוּ —	יִקְרְבוּ —	יִקְרְבוּ
— — in verbs	יִקְרְבוּ —	יִקְרְבוּ —	יִקְרְבוּ
— Hithpael	יִקְרְבוּ —	יִקְרְבוּ —	יִקְרְבוּ

200. *The final vowel of the Fut.* may be (like that of the Praeter and Inf.) either Hholem, Pattahh, or Tseri.

E. g. *Hholem*; which is by far the most usual form, as יִקְרְבוּ. *Pattahh*; which is common in *intransitive* verbs having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others, as יִקְרְבוּ, יִשְׁמַע, יִמְצָא, יִמְצָא, יִמְצָא, etc. *Tseri*, as יִקְרְבוּ, יִשְׁמַע, יִמְצָא, etc.

§ 201. *The Imperative* follows the same analogy as the Future, usually taking the same vowels in its final syllable, and for the like reasons. It is declined by means of *suffix*-fragments, like those in the Praeter and Future.

NOTE. The Imp. has only the *second* persons. When an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons respectively of the Fut. tense.

§ 202. *The participles* in Kal are both *active* and *pas-*

sive; in the other conjugations there is but *one* form, which follows the respective conjugations with regard to its meaning.

E. g. Kal כִּוְּחַב *scribens*, כְּרוּב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. מָלַא, part. מִלֵּא; Praet. נָגַר, part. נִגְרָה; so in verbs עָו, Praet. קָם, part. קָם. In Niphal the same principle prevails, with a slight variation; as Niph. נִקְטַל, part. נִקְטָל, i. e. with final Pattahh prolonged.

NOTE 1. *Intransitive verbs* usually have but one form of the participle in Kal; which may have either an *active* or *passive* meaning, as the case requires.

NOTE 2. Beyond Niphal, all the participles are derived from the Inf. form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. Piel מִקְטַל, Pual מִקְטָל, Hiphil מִקְטִיל, Hophal מִקְטָל, Hithpael מִתְקַטֵּל. In the *passive* forms, the final Pattahh of the ground-form is prolonged, i. e. it becomes Qamets. Any departures from this principle will be noticed where they occur.

NOTE 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms of the masc. and fem. gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek; but it employs in the room of them, and to a certain extent, *peculiar forms of the Fut. tense.*

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The Future is varied, for the purpose of expressing an *optative* or *conditional* sense, by paragoge and apocope.

(a) *By paragoge*, viz. of ה־ and sometimes ה־; e. g. Fut. אֶרְבֶּה, with paragoge אֶרְבֶּרָה; so אֶזְמַר, with paragoge אֶזְמַרְהוּ; יִרְשֶׁן parag. יִרְשֶׁנָּה.

(b) *By a kind of apocope*; which generally consists in rendering shorter the final long vowel; and in some cases, in casting away the

final letter and vowel; e. g. יָקַטִּיל apoc. יָקַטֵּל; יָמֹות, apoc. יָמֹה with Hholem pure, (which is shorter than וּ); יָגִיד, apoc. יָגִל.

§ 205. *The paragodic Future* is, for the most part, confined to the 1st person, singular and plural; the 2d and 3d persons rarely exhibiting it. It is employed in all the conjugations; but it is very rare in the *passive* ones and in verbs לָה. It is used,

(a) As an *Optative*; e. g. אֶמָּוֶתֶה *let me die*. (b) To express excitement, urging, assurance, strong determination; as אֶלְכֶּה *I must go*, אֶעֱרֶה *let me rise up*, אֶדְבָּרָה *I am resolved to speak*, אֶלְכֶּה *let us go*, etc. (c) After the particles הִנֵּנִי, הִנֵּנִי (that), it expresses the latter part of *conditional* sentences; as אֶמְצִיחַ אֶת־פָּרָה, *so that I may declare*; וְנֹאכְזָה *that we may eat*. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

NOTE 1. Examples of paragoge in respect to the *third* and *second* persons of verbs, may be found in Is. 5: 19. Ezek. 23: 20. Ps. 20: 4.

NOTE 2. *Vav conversive* (§ 208) frequently occasions the *paragodic* form of the verb in the first person to be adopted, particularly in the later Hebrew; but not with any speciality of meaning, as וְאָמַרְתָּ and *I said*, Gen. 41: 11 וַיִּזְחֶזְחָהּ and *we dreamed*; comp. § 206. Note 1.

§ 206. *The apocopate Future*, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first; e. g.

Reg. verb	Hiph.	יָקַטִּיל	apoc.	יָקַטֵּל	תָּקַטִּיל	apoc.	תָּקַטֵּל
Verbs עו	Kal	יָמֹות	—	יָמֹה	תָּמֹות	—	תָּמֹה
	Hiph.	יָמִית	—	יָמֶה	תָּמִית	—	תָּמֶה
Verbs לו	Kal	יָגִיד	—	יָגִל (יָגִל)	תָּגִיד	—	תָּגִל (תָּגִל)
	Piel	יָגִיד	—	יָגִל (יָגִל)	תָּגִיד	—	תָּגִל (תָּגִל)
	Hiph.	יָגִיד	—	יָגִל (יָגִל)	תָּגִיד	—	תָּגִל (תָּגִל)
	Hithp.	יִתְגַּלֵּל	—	יִתְגַּל	תִּתְגַּלֵּל	—	תִּתְגַּל

This Future is employed, (a) To express command, wish, prohibition; e. g. יָבִיחַ *let him destroy*; וְאַל תִּסְתֵּר *hide not*. (b) After ו in a conditional sentence; as וְיָגִיד *that he may tell*. (c) After the particles of negation, לֹא, אַל; as לֹא תוֹסֵף *thou shalt not add*; וְאַל תוֹחֵר *thou shalt not be preferred*.

[NOTE 1. *Vav conversive* (§ 208) connects itself very often with

such apocopate forms, but frequently without any speciality of meaning ; e. g. וַיִּדְּלֵךְ *and he divided*. Comp. § 205. Note 2 ; also § 101. *b*.

NOTE 2. The proper apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it, in all the conjugations ; nor do all classes of verbs admit it ; nor does any verb admit it in cases where it has a formative suffix.

NOTE 3. The apocopate Futures, specially in poetry and in the later Hebrew, are not always of *special* significance, but are often employed as the common ones.]

N. B. The Fut. with retracted accent and final syllable shortened because of this retraction, does not always and of course belong to the Fut. apocopate ; for not the apocopate forms only, but also others, occasionally suffer such retraction and shortening of the final syllable ; see § 101. *b. d*.

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic* ; as שְׁמַרְךָ, שְׁמֹר ; קִימָה, קוּם ; סִפֵּר, סִפְרָה. *Apocopate* ; as הִקְטִיל (for הִקְטִילָה) ; so גָּזַח, apoc. גָּזַח ; מוּד, apoc. מָל ; שְׁמַעְנָה, apoc. of שְׁמַעְנָה ; קְרָאָה, apoc. of קְרָאָה.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Future tense, and followed by a Daghesth forte, is called *Vav conversive* ; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. וַאֲמַר *he said*, also וַיֹּאמֶר *he said* or *and he said*. If the *praeformative* letter of the Fut. be א, the Daghesth is omitted and the vowel is lengthened ; as וַיִּקְטֹּל, § 112. If the *praeformative* letter of the verb have a Sheva simple, Daghesth forte is usually omitted after the Vav ; e. g. וַיִּקְטֹּל, § 73. Note 3.

[NOTE 1. *Vav conversive* is often connected with the paragogic first pers. Fut., § 205. Note 2 ; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1 ; in many cases without giving an *Optative* or *Subjunctive* meaning to them.

NOTE 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. *b*.

NOTE 3. *Vav conversive* is probably a fragment of the verb הָיָה *to be*. The first letter is dropped (as it commonly is in Syriac), and the

fragment הָ is united to the Future by assimilating the ה, (as in מִזָּה=מִזָּה-הָ); so that הָ הָרָה יָקָטַל=יָקָטַל הָ הָרָה *it was* [that] *he killed*, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.

NOTE 4. When Vav is *not* conversive, and is prefixed to the Fut., it has a different punctuation from the above; e. g. in Gen. 1: 6, וַיְהִי, but with Vav conversive וַיְהִי; so וַיִּקְטֹּל, but with Vav conversive וַיִּקְטֹּל.]

Praeter with Vav.

§ 209. Vav prefixed to the Praeter is merely a *conjunction*. But it often gives to the Praeter the sense of a Future, because it connects it with a preceding Future or Imperative.

NOTE. As Vav conversive prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the *Praeter* usually throws the tone *forward*, as שְׁבַרְתִּי, שְׁבַרְתִּי, § 101 a.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Occasional peculiarities in the forms of Verbs.

§ 211. The peculiarities now to be noted are not confined to any one conjugation or class of verbs, but apply more or less to all the different conjugations and classes of them.

(a) Paragodic letters are often suffixed to some of the forms; e. g.

(1) *Nun*, to persons ending in ו or ך; as יִרְבְּדוּן instead of יִרְבְּדוּ, יִרְבְּקוּן instead of יִרְבְּקוּ; rarely to the Praeter, as יִרְבְּעוּן instead of יִרְבְּעוּ; see § 109. c. § 146. b. (2) *He*, usually to the Fut. and Imp. active, § 204. § 205. § 207; rarely in the Praeter, as בִּגְדֵהָ for בִּגְדָהָ; Niph. Praet. fem. נִפְלְאָהּ, with הָ parag. נִפְלְאָתָהּ; Hiph. fem. הִחְבִּיאוֹהָ, with parag. הִחְבִּיאוֹתָהּ. (b) Sometimes הָ is used instead of ך; e. g. 1 Sam. 28: 15, וְאֶקְרָאָהּ. (3) *Aleph* paragogic or otiant, rarely; as וְהִלְכוּ, וְהִלְכוּ the same; as וְנָשׂוּ for נָשׂוּ, § 125. a. (4) Particles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as וְהַמְשִׁיבִי לְרֵאשִׁית. (5) Sometimes the Inf. mood takes it; as לְהוֹשִׁיבִי. (6) Also the Praeter 2d pers. fem., as קָטַלְתִּי.

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. אָמַר for אָמַרְוּ, יָזַד for יָזַדוּ (comp. § 122. 1); but this usage is rare. Oftener ך is written for ךָ; as תַּבְּשִׁי for תַּבְּשִׁיךָ. Sometimes תְּ for תִּי; as יִרְעִי for יִרְעִיךָ, עֲשֵׂה for עֲשֵׂיךָ. So אָרַךְ for אָרַךְךָ, etc.

(c) The prepositions בְּ, לְ, מִ, prefixed to the Inf. of Niphal, often (not always) expel the ה characteristic, and stand in its place; as בְּקָטַל for בְּקָטַלְה; comp. § 199.

(d) *Mem praeformative* in participles is sometimes (rarely) omitted; as מְלַקֵּחַ for מְלַקֵּחַה, מְהַקְוֵם for מְהַקְוֵםה, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON PARADIGM I.

The student is first of all to commit paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The paradigms are, for convenience' sake, thrown together at the end of the Grammar.

N. B. The learner will be careful to note, that the tone is on the *ultimate* in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

Kal.

[§ 212. (1) *Praeter*. The unusual forms are 3 fem. sing. in תְּ, e. g. אָזַלְתְּ from אָזַל; also 2 pers. masc. בְּגִדְתָּ for בְּגִדְתָּה (הַ parag.), § 211. 2; הִלַּכְתְּ for הִלַּכְתְּה 2 pers. sing. fem. (Yodh parag.), § 211. 6.

(2) The example רָכַב exhibits the Fut. with *Pattahh*, (familiarily called Fut. A); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Praeter; § 181. b. The Inf. of רָכַב is רִכְבָּ; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Less usual forms of the Infinitive*. Besides the usual forms in the paradigm, there are, (a) Inf. absolute, קָטַל, Vav omitted; Inf. construct קָטַלְו, Vav *fulcrum* only; also as קָטַלְה. (b) The Inf. has *feminine* forms also, though rarely; e. g. like קָטַלְה, קָטַלְה, קָטַלְה; (מְקַטַּלְה, like the Chaldee, is doubtful).

* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise; and so, a *potiori nomen fit*.

NOTE. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. const. it is pure and mutable. Hence it is shortened before Maqqeph; as -קטל- *qetöl*. Before suffixes it is shortened and transposed; see the Inf. with suffixes in Par. XXII.

(d) *Less usual forms of the Future.* These are וַקטול (Vav *fulcrum*), rarely as וקטל except in verbs with a Guttural in the final syllable, or verbs intransitive having a Praeter with Tseri; still more seldom as וקטולו. First pers. parag. as וַאֲקטלה very rare. In pause וַאֲקטלה, וַאֲקטלו, § 146; with ך parag. the latter form (וַאֲקטלו) becomes וַאֲקטלו. Three times the 3d plur. fem. has a praeformative ם instead of ה; e. g. וַאֲמַדְנָה instead of וַאֲמַדְנָה, Dan. 8: 22, also the like forms in Gen. 30: 38. 1 Sam. 6: 12.

(5) *Imperative;* קטול (Vav *fulcrum*), sometimes as קטל. Paragogic, וַאֲקטלה, וַאֲקטלו, rarely as וַאֲקטלה, וַאֲקטלו. Imp. 2d pers. fem. sing. seldom as וַאֲקטלי, וַאֲקטמי, 1 Sam. 28: 8. Second pers. masc. plur. (seldom) as וַאֲקטלו; in pause, sometimes as וַאֲקטלו. וַאֲקטלו. The Hholem here is pure; as it is also in the Inf. and Future. A kind of apocopate form is not unfrequent of the 2 pers. fem. plural; e. g. וַאֲמַעַן with final furtive Pattahh, instead of וַאֲמַעְנָה.

NOTE 1. As the Hholem in the Future, Inf., and Imper., is *pure*, whether written without a Vav or with one, it is of course shortened when the accent is thrown off; e. g. before Maqqeph, וַאֲקטל- *qiq-töl*, so before a suffix, וַאֲקטלְכֶם; Inf. and Imp. -קטל *qetöl*.

NOTE 2. Some verbs have both Fut. *O* and *A*; e. g. such as וַאֲבַח, וַאֲבַח, וַאֲבַח, etc. (see Lex.) without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g. וַאֲרַשׁ, וַאֲרַשׁ, וַאֲרַשׁ, etc. (see lexicon).

(6) *Participles active.* Frequently written וַאֲקטל, although the Hholem is *impure*, § 63; very seldom as וַאֲקטלי, וַאֲקטלי, or וַאֲקטלי, which are doubtful forms. With Yodh parag., וַאֲקטלי, fem. וַאֲקטלי (from the fem. form וַאֲקטלה). Participles are declined as adjectives, having masc. and fem. as well as sing. and plural forms; see parad. XXI.

(7) *Participles passive.* Sometimes written וַאֲקטל (§ 41), seldom as וַאֲקטלי. The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.]

Niphal.

[§ 213. (1) The *Praeter* has no variations from the paradigm. (1) Inf. abs. וַאֲדַרַשׁ for וַאֲדַרַשׁ, Ezek. 14: 3; וַאֲדַרַשׁ for וַאֲדַרַשׁ, Ps. 68: 3.

(3) The final Tseri, in the forms of the Inf. const., Fut., and Imp.,

is *pure*, and of course shortened when the accent is thrown off; e. g. *הִשְׁמַר*, *הִשְׁמַרְךָ*, *הִשְׁמַרְתָּ*, Inf. *הִשְׁמַרְךָ*. A *disjunctive* accent often changes the Tseri to Pattahh; as *הִשְׁמַרְךָ*, § 129. *d.* § 145. The actually occurring plur. fem. 2d and 3d persons more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttu al; as *הִשְׁמַרְתָּ*, Jer. 24: 2; so that *as to the forms with Tseri, as in the paradigm, it is somewhat doubtful whether they were the predominant ones in the language.*

(4) *Future* 1st pers. sing. often takes Hhireq under the praeformative; e. g. as *הִשְׁמַרְתִּי*, *הִשְׁמַרְתָּ*, etc.]

Piel.

[§ 214. (1) *Praeter* sometimes with Seghol, as *הִשְׁמַר*; oftener with Pattahh, as *הִשְׁמַרְךָ*, specially before Maqqeph, as *הִשְׁמַרְתָּ*. (2) *Infinitive* fem. forms rather frequent, as *הִשְׁמַרְתָּ*; with suffix, as *הִשְׁמַרְתָּ*. (3) *Imperative A*, as *הִשְׁמַרְךָ*. (4) *Participle* sometimes without *ת*, as *הִשְׁמַרְךָ* for *הִשְׁמַרְתָּ*, Eccl. 4: 2. § 108. *a.* 3. The plur. fem. Future has sometimes Pattahh instead of Tseri, e. g. *הִשְׁמַרְתָּ* instead of *הִשְׁמַרְתָּ*; comp. § 213. 3.

NOTE 1. The final Tseri throughout Piel is *pure*; and of course it should be shortened whenever it loses the accent; e. g. *הִשְׁמַרְתָּ*. *Nun* parag. usually retains it, as *הִשְׁמַרְתָּ*.

NOTE 2. *Daghesh forte* in the middle radical is not unfrequently omitted in writing, when the middle radical has a Sheva; as *הִשְׁמַרְתָּ* for *הִשְׁמַרְתָּ*, § 73. Note 3.]

Pual.

[§ 215. (1) *Praeter* very rarely as *הִשְׁמַרְתָּ*, a mere orthographic variation. Once *הִשְׁמַרְתָּ* for *הִשְׁמַרְתָּ*. (2) *Participle* sometimes omits *ת*; as *הִשְׁמַרְתָּ* for *הִשְׁמַרְתָּ*, *הִשְׁמַרְתָּ* for *הִשְׁמַרְתָּ*, etc. § 108. *a.* 3.]

Note. Daghes is sometimes omitted in writing here, as in Piel; see Note 2 above.

Hiphal.

[§ 216. (1) *Praeter* sometimes with Seghol under the *ה*, as *הִשְׁמַרְתָּ* instead of *הִשְׁמַרְתָּ*. Rarely *א* is put for *ה*, as *הִשְׁמַרְתָּ* (Is. 63: 3) 1st pers. sing. for *הִשְׁמַרְתָּ*.

(2) *Infinitive absolute* frequently as *הִשְׁמַרְתָּ*, (once *הִשְׁמַרְתָּ* Jer. 25: 3, Chaldee form *א* for *ה*), or *הִשְׁמַרְתָּ*. (3) *Inf. construct* seldom as *הִשְׁמַרְתָּ*. With preposition, as *הִשְׁמַרְתָּ* and *הִשְׁמַרְתָּ*, § 108. *b.* In a few instances the praeformative has *Hhireq*; as *הִשְׁמַרְתָּ*, like the Praeter.

(4) *Future apocopate* *הִשְׁמַרְתָּ*, and specially with *א* as *הִשְׁמַרְתָּ*, having a Tseri pure and mutable, § 206. This of course is shortened, when it loses the accent. A peculiar anomaly of the 3d pers. plur. here, is

וַיִּדְבֹקוּ, וַיִּדְרְכוּ, וַיַּעֲבְרוּ, 1 Sam. 14 : 22. 31 : 2. Jer. 9 : 2. This is after the manner of the Aramaean.

(5) *Imperative* takes the apocopate form with Tseri, in the 2d pers. sing. masc. and 2d plur. fem. ; but it sometimes has the form הִקְטִיל here ; and with parag. הָ, and with suffix pronouns, it always follows this model ; e. g. הִקְטִילֶנָּה, הִקְטִילֶנּוּ.

(6) The apoc. form of the Part. (מִקְטֵל) in the singular, is doubtful. But plural forms derived from such a singular, sometimes occur ; e. g. מְחַלְמִים as from מְחַלֵּם, Jer. 28 : 8 ; מְצַוְרִים as from מְצוֹר, 2 Chron. 28 : 23.

REMARKS. In the Praeter the ׀ is generally held fast, not being exchanged, in the persons where it is used at all, for any other vowel ; but in the Inf., Fut., and Imp., the apoc. forms, and those with ׀ prefixed, or preceded by אֵל, take Tseri instead of ׀, which Tseri is for the most part pure and mutable. Instead of this, Pattahh is employed when the final syllable of the verb has a Guttural in it, § 236. § 230.]

Note. Respecting the tone-syllable in this conjugation, see § 100.

Hophal.

[§ 217. Some verbs have both forms, i. e. as הִקְטִיל and הִקְטִיל ; some the one *exclusively*, and some the other. No actual case of the Inf. construct occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the praeformative, e. g. מְהַקְצִיעוֹת for מְקַצְעוֹת ; so in Hiph. יְהוֹדֶה for יוֹדֶה, verb הָדָה. Instances of Hoph. Inf. abs. occur in Ezek. 16 : 4 (bis). Josh. 9 : 24.]

Hithpael.

[§ 218. (1) The end syllable with *Pattahh* is frequent here, which of course makes Qamets in pause ; as הִתְקַדַּשׁ, הִתְקַדַּשׁ. (2) In the second and first person of the Praeter, (where the usual vowel between the second and third radical is *Pattahh*, as in the paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh* ; as הִתְקַדַּשְׁתָּ, הִתְקַדַּשְׁתָּ. (3) Maqqeph shortens the forms with Tseri, as this vowel is here pure and mutable ; e. g. הִתְקַדַּשְׁתָּ. (4) *Nun paräg.* usually retains and prolongs the *Pattahh*, when that vowel is used ; as הִתְקַדַּשְׁתָּ. (5) *Daghesh forte* in the middle radical is sometimes omitted here, as in Piel and Pual ; e. g. הִתְקַדַּשְׁתָּ (for הִתְקַדַּשְׁתָּ), Judg. 20 : 15, the *Pattahh* being prolonged as a compensation.

(6) *The passive of Hithpael*, i. e. HOTHPAEL, sometimes occurs; e. g. הִתְחַנֵּן, Num. 1: 47. 2: 23; so הִתְחַנֵּן (for הִתְחַנֵּן), הִתְחַנֵּן (for הִתְחַנֵּן), with Qibbuts instead of Qamets Hhateph; comp. § 184.]

Special Forms.

[§ 219. Besides the conjugations of the *regular* verbs here noted, Poel and Poal, also Pilel and Pulal, sometimes occur in them; but such cases are exceedingly rare. E. g. of the former, are שִׁוְרַשׁ and שִׁוְרַשׁ, part. מְשַׁוֵּשׁ Job 9: 15, מְלֹשֶׁן (for so it should be pointed) Ps. 101: 5, יוֹרְדָתִי 1 Sam. 21: 3; of the latter, מְלֹשֶׁן, מְלֹשֶׁן, מְלֹשֶׁן.]

REGULAR VERBS INTRANSITIVE.

NOTES ON PARADIGM II.

§ 220. The 3d pers. sing. Praeter is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; יָגֵר from יָגַר, יָגֵר from יָגַר; but not always, as שָׁחַל from שָׁחַל, שָׁחַל from שָׁחַל. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as שָׁחַל *veyā-ghör-tā*.

§ 222. In the same manner, those few verbs which retain Tseri in the *derived* forms, shorten it either into Hhireq or Seghol when the tone is removed; e. g. יָגֵר, יָגֵר; שָׁחַל, שָׁחַל.

[NOTE 1. All the futures are with *Pattahh*, unless the Praeter has *two* forms, *A* and *E*; as יָשַׁן and יָשַׁן, Fut. only יָשַׁן, as in the paradigm.

NOTE 2. In *pause* the Tseri of verbs intransitive most frequently makes its appearance; e. g. יָבֹקֵק, and so often. In a number of cases, a pause-accent makes the Tseri appear, which elsewhere does not appear; as יָשַׁן, יָשַׁן only in *pause*.

NOTE 3. Out of Kal the intransitive verbs conform to the model of the transitive ones, and need not separate paradigms. The whole number of them is very small; and the cases of departure in inflection from the model of Par. 1., are comparatively very few.

NOTE 4. The verbs called *intransitive*, are in some cases *transitive*. As before, a *potiori nomen fit*.]

VERBS WITH GUTTURALS.

§ 223. We have seen (§ 179) that the verb פָּצַח, (the example for paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as פ is the first letter in this verb, צ the second, and ח the third; so verbs with Gutturals may be denominated פ *guttural*, צ *guttural*, ח *guttural*, whose first, or second, or third *radical* letter is a Guttural.

Verbs Pe Guttural; Par. III. IV.

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a *composite* Sheva. This may be called *the smooth enunciation*.

E. g. נָצַח, נָצַח, נָצַח, נָצַח, etc.

NOTE 1. The *praeformative* letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. נָצַח, Hiph. נָצַח, Hoph. נָצַח, etc.

NOTE 2. When the final vowel is Hholem, the preceding vowels are generally (ֶ); but when it is Pattahh, they are usually (ִ); e. g. נָצַח, נָצַח. Yet such forms as נָצַח do sometimes occur.

NOTE 3. As (ֶ) seems to be shorter than (ִ), so the first is sometimes put for the second, where a more rapid enunciation is required; e. g. נָצַח, but with נָצַח.

§ 225. But not unfrequently the Guttural retains Sheva simple; and then the vowel under the preformative, etc., is still the same as it would be in case a composite Sheva had been employed; i. e. verbs Pe Guttural do *not* employ the regular short Hhireq under praeformatives in the Fut., etc., but some other short vowel. This may be called *the rough enunciation*.

E. g. נָצַח, נָצַח, נָצַח, instead of נָצַח, נָצַח, נָצַח. Only the verbs נָצַח and נָצַח in Pe Guttural make such forms as נָצַח and נָצַח.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יַעֲמְדוּ, not יַעֲמְדוּ, which would make an impossible syllable, § 42. § 140. So יִצְחָקוּ, not יִצְחָקוּ; יִשְׁמְרוּ, not יִשְׁמְרוּ.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. and Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the paradigms shews.

NOTE. In this respect verbs Pe Resh agree with verbs Pe Guttural, § 111; e. g. יִתְרַמֵּס instead of יִתְרַמֵּס.

Notes on the Paradigm.

[§ 228. (a) KAL. (1) *Inf. construct*, receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. יִצְחָקוּ, יִשְׁמְרוּ, also יִצְחָקוּ. Inf. fem. like אֲשַׁמְרָה, יִזְקֶה, יִמְלֶה, which last form is very unusual.

(2) *The Future* has two forms; as will be seen in the paradigm. Aleph here, whether a *radical*, or a *praeformative* of the first pers. sing., takes the Seghol vowels in preference to the others. The two forms אֶ and אֵ are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יִצְחָקוּ, plur. יִצְחָקוּ. The reason of their exchange for each other, in many cases, is not apparent to us. It depended, probably, on the niceties of *vivā voce* enunciation.

The Futures with the rough enunciation, i. e. with Sheva simple, are as יִזְדָּר, יִזְדָּר, usually having Pattahh in the first syllable when the last is O, and Seghol when the last is A; which last is probably an expedient in order to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I.; excepting that where the *final* Pattahh falls away, the *praeformative* may take, and sometimes does take, Pattahh; as יִזְדָּר, while the plural is יִזְדָּרוּ.

(3) *Imperative* with א, as אֲצַחֵק, אֲשַׁמֵּר. With ה parag., as אֲצַחֵקה. Imp. fem. sing. אֲשַׁמְרִי, אֲצַחֲקִי Ruth 3: 15, a peculiar form.

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. יִצְמָר, or (according to the rough enunciation) יִצְמָר. But in the Inf. absolute with Hholem final, it is Pattahh (comp. a. 2. above), as יִצְמָרוּ, יִצְמָרוּ; very seldom with Pattahh in other cases, yet sometimes so, as יִצְמָרוּ Gen. 31: 27. Vav prefixed commonly occasions Pattahh; comp. § 224. Note 3. The increased

forms of the Part. also receive it; as **נָעַזְמוּ**, **נָעַזְמָה**, **נָעַזְמִים**. In Esth. 8 : 8, we find **נָזְחֹמוֹם**, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough enunciation, as **הִזְחִסִּיר**. Peculiar is **הִזְעִזָּה**, § 142. e. 1. Vav prefixed changes the composite Sheva to the *A* class; e. g. **וְהִזְחִיר מְהִיר**, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward; comp. § 224. Note 3. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. **הִזְעִיר** (Josh. 7 : 7) for Inf. absolute **הִזְעִיר**; **הִזְעִשׁ**, Inf. abs. (Deut. 26 : 12) for Inf. const. **הִזְעִשִׁיר**. (3) *Future* with rough enunciation **הִזְחִסִּיר**; and so the Part. **הִזְחִסִּיר**. (4) **מִזְיִן** is for **מִזְיִין**, § 119. c. 1; for the omission of the *א*, see § 118. Note 3.

(4) HOPHAL. With rough enunciation, **הִזְחִפֵּן**; also (rarely) **הִזְעִזָּה**, § 142. e. 1; **הִזְחִיזָּל**, Inf. abs. *sui generis*, Ezek. 16 : 4.

NOTE. The Daghesh'd conjugations (i. e. Piel, Pual, and Hithpaël) are *regular*, because they can never have a Sheva under their first radical.]

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle* radical, these take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having Hholem or Tseri in them, may exchange these for Pattahh. In Kal this is usual; in the other conjugations, less common. But still, the Inf. const. in Kal takes Hholem; comp. § 244. b. Note 2.

E. g. Fut. **יִזְעַק**, rarely as **יִזְדָּק**; Piel **יִזְדָּג**, **יִזְדָּם** (see § 33); Hiphil Imp. **יִזְחִקֵּן**, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpaël, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel as a compensation, in cases where analogy would require such a Daghesh. Verbs Ayin Resh imitate them in this; § 111. § 112.

Notes on Paradigm V.

[§ 232. (a) KAL. (1) *Inf. fem.* as **עֲזָזְתָּה**, **אֲזָזְתָּה**; also as **רִחֲקָה**. (2) *Future* anomalous **יִצְחִק**, § 142. e. 1.

(b) PIEL. Praeter with middle א, takes either Tseri or Hhireq impure before it; as מָאֵץ, מָאֵץ. Middle ה prefixes impure Hhireq; as פָּהָן. Middle ו and ע, Hhireq impure and rarely Tseri; as פָּהָשׁ, פָּהָר. Resh demands Tseri; as פָּרָה.

Future, Inf., Imp., and Part. with middle א and ר, *usually* require Qamets before them; as פָּרָה, פָּרָה, פָּרָה. But ה, ו, ע, most commonly prefix Pattahh; as פָּרָה, פָּרָה, etc. Yet Qamets is sometimes used here; and even in the same verb, the Inf. may have one of these vowels, and the Fut. another; e. g. Inf. פָּרָה, Fut. פָּרָה, etc.

(c) PUAL. Here compensation is usually made for Daghesth excluded, by Hholem, e. g. גָּאֵל, בָּרָה; but sometimes by Qibbuts impure, as פָּרָה, פָּרָה; see § 33.

(d) HITHPAEL. Here the vowel before the Guttural is varied, just as in the fut. Piel; see above under b. The accent affects Pattahh here in a peculiar way; e. g. הִתְנַחֲמָהּ, instead of הִתְנַחֲמָהּ, which is explained by § 142. a, and § 144. מִנְאֵץ=מִנְאֵץ (§ 187. b. 3) is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel-points are regular.

NOTE. The 2d pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. שָׁמְעָה instead of שָׁמְעָה; § 52. 2. If the Pattahh under ע here was a proper vowel, the pointing would be שָׁמְעָה, i. e. with *Raphê*. Punctuation like נִגְיָנוֹךְ is very rare.

§ 234. Where the Guttural is preceded by ה, ו, י, immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute and in the Part. pass. of Kal; in Hiph. throughout, where ו is usually retained. The Inf. const. in Kal commonly follows the same usage, as שָׁמְעָה; compare (§ 230) a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. nearly always take Pattahh; also the fem. Part. Segholate; as שָׁמְעָה.

NOTE. The Imp. appears to have Hholem sometimes; e. g. שָׁמְעָה, Gen. 43: 16.

§ 236. All the forms with pure final Tseri may retain

it, and put a Pattahh *furtive* under the Guttural; or they may substitute a real Pattahh instead of these vowels.

E. g. שָׁמַע or שִׁמַּע.

NOTE 1. *Prolonged* forms, i. e. such as the Inf. abs., the forms with a pause-accent, etc., retain Tseri. The *apocopate* forms take Pattahh.

NOTE 2. Verbs לִּי frequently imitate this class of guttural verbs, by taking Pattahh as their final vowel.

IRREGULAR VERBS.

§ 237. Under this class are included all those in which any of the radical letters are *dropped*, or *assimilated*, or in which they become *quiescent*.

§ 238. These may be most conveniently distributed into (a) Those which are irregular פֿ, i. e. in the first radical (§ 223). (b) Those which are irregular פֿ, i. e. in their second radical. (c) Those which are irregular פֿ, i. e. in their third radical. (d) Those which are irregular פֿ and פֿ, i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פֿ, פֿ, and פֿ, i. e. whose first radical is neither א, י, or נ.

VERBS PE ALEPH; PAR. VII.

§ 240. In most cases, verbs with א for their first radical belong to the class Pe Guttural, above described, א being treated as a Guttural. The verbs which really belong to the class now in question, are those in which א as first radical is quiescent.

[NOTE. Of these there are only *five*, viz. אָמַר, אָכַל, אָבַד, אָבַר. *Three* more, viz. אָחַז, אָחַב, אָחַף, sometimes exhibit a *quiescent* א, and sometimes a *guttural* one; e. g. יִאָחַז, יִאָחַף. For other explanations, see under paradigm VII.]

Notes on the Paradigm.

[§ 241. (a) KAL. (1) *The Future* drops א quiescent of the root in the 1st pers. sing., and retains only the א praeformative which designates the first person; e. g. אָמַר instead of אָאמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of a Hholem; as אָמַר (not אָמַר); in אָמַר the Fut. has both forms, e. g. 1st pers. sing. אָמַר and אָמַר. The last syllable in these verbs usually exhibits *Tseri*, specially when it has a *disjunctive* accent; e. g. אָמַר; with a *conjunctive* one, *Patahh* is very common in the same syllable, e. g. אָמַר.

NOTE. Quiescent א here is not unfrequently omitted in writing; as אָמַר for אָמַר, אָמַר for אָמַר, etc.; see § 63.

(3) *Inf. construct* from אָמַר, אָמַר, § 119. c. 1. *Imperative* once אָמַר for אָמַר, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as אָמַר. (2) PIEL admits contraction; as אָמַר for אָמַר, אָמַר for אָמַר; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. אָמַר for אָמַר.—*Future*, אָמַר (with accent retracted § 129) instead of אָמַר, אָמַר for אָמַר; see § 119. c. 1. Fut. once with Hholem, as אָמַר, Jer. 46: 8.—*Imperative*, אָמַר for אָמַר, § 119. c. 1. (4) HOPHAL, אָמַר (א for א § 122. 2) for אָמַר, like the contractions in § 119. c. 1.]

VERBS PE YODH; PAR. VIII—X.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. אָמַר=אָמַר. (2) Those whose first radical is properly Yodh; as אָמַר. (3) Such as follow the analogy of verbs Pe, Nun, in assimilating the first radical in the Future, etc.

FIRST CLASS OF VERBS PE YODH; PAR. VIII.

§ 243. (a) In Inf., Fut., and Imp. of Kal, the Yodh is for the most part *dropped*; the Praeter and Part. are regular.

(b) In Niphal, Hiphil, and Hophal, the original א ap-

pears; but it is *quiescent*, except in the Inf., Fut., and Imp. of Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יָשַׁב, etc., as in Par. VIII.

[NOTE. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1 pers. sing. Fut. parag. אֶיִלְכֹּדָה (from יִלְכֹּד), יִיָּקֶר (from יִקֶּר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course usually takes the place of Tseri; as יִדְרֵעַ, not יִדְרֵעַ. In the Inf. const. and Imp. of Kal, Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *But the forms with final Pattahh* more usually retain the Yodh in Inf, Imp., and Fut. of Kal; and the Fut. takes Hhireq magnum in the first syllable; as יִשָּׁן, יִרָשׁ, יִירָשׁ; see in Par. VIII.

[NOTE 1. Yodh quiescent is sometimes omitted here in writing; as יִרָאֵי for יִירָאֵי, Ps. 102 : 5, § 63. So יִרָבֵשׁ for יִירָבֵשׁ.

NOTE 2. The Inf. construct of the masc. form, is not analogical here with that of the forms with final Tseri in the Future. It takes Hholem; as יִזְנֶה, יִבְשֶׁה. One would naturally expect Pattahh.]

§ 245. *The derived conjugations* of both these classes of verbs are alike; the model is exhibited in the paradigms of Niphal, Hiphil, and Hophal.

[§ 246. Some verbs פִּי take both the forms above noted.

E. g. יִצָּק, Imp. צָק and יִצָּק; יִקֶּר, Fut. יִיָּקֶר, also יִיָּקֶר or יִקֶּר. The lexicons note such.]

Notes on the Paradigm.

[§ 247. KAL. (a) The Inf. of the class Fut. Tseri has more usually the fem. Segholate ending, as in the paradigm. With a Guttural, Pattahh of course is used; e. g. יִדְרֵעַ (not יִדְרֵעַ) from יִדְרֵעַ, § 113. But sometimes the apocopate masc. form is used; as יִדְרֵעַ from יִדְרֵעַ. Another fem. form of the Inf. is as יִזְנֶה from יִזְנֶה. The suffix Inf. fem. is as יִשְׁבֵּה (שְׁבֵּה) from יִשְׁבֵּה; so יִרְדֵּה from יִרְדֵּה, etc.

(b) The Inf. of the class Fut. Pattahh is regular; see § 244. b.

Note 2. The feminine forms are as רַב־לָת, from רַב־ל; יִרְאָה from יָרָא. Forms with Vav *fulcrum*, as יִשְׁוֹן.

(c) *The Future, which has Tseri final*, is pure, so that it may be shortened; as it is in יִגְשֶׁב, with tone retracted, § 129. With ה parag., as יִקְצֶה, יִדַּע. Altogether anomalous is the Fut. יִיגַע.

(d) *The Imperative*; (1) Where the Future is Tseri, commonly takes a *paragogic* letter; as יִקְבֶּה, יִקְדֶּה (קָדַח), from יָדָה masc. forms; so with ה parag., as יִקְצֶה, masc. יִדַּע, § 125. b. (2) The Imp. of the verbs Fut. Pattahh regularly retains its Yodh radical.

(e) NIPHAL. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו; e. g. יִיבָרַךְ, יִיבָרַךְ with retracted tone, § 129.

NOTE. It is peculiar also, that the first pers. sing. here (like the other persons) retains Hhireq in its first syllable, as אֶמְצֶא, אֶמְצֶא. etc.; not אֶמְצֶא, etc., as in most other analogous cases.

(2) Part. plur. const. נוֹגֵי (instead of נוֹגֵי) from נָגַד; also נוֹקֵשׁ with Tseri, instead of נוֹקֵשׁ, from נָקַשׁ.

(f) PIEL. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghesh in the second; e. g. וַיִּבְשֹׁ instead of וַיִּבְשֹׁ, וַיִּדֶּה for וַיִּדֶּה, etc.

(g) HIPHIL. (1) *The Future* with retracted tone, as יִוָּלֵךְ. Sometimes the characteristic ה is retained in the Future, as יִהְיוּשִׁיעַ for יוֹשִׁיעַ; so יִהְיוּסָף, יִהְיוּרָה, from יָרָה, יָסַף; comp. § 199. (2) *The Imperative* sometimes retains its Vav moveable; as הִוָּצֵא for הוֹצֵא, Gen. 8: 17; so הוֹשִׁיעַ for הוֹשִׁיעַ, Ps. 5: 9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as moveable, e. g. הִתְוַדַּע, הִתְוַדַּע, הִתְוַדַּע.]

SECOND CLASS OF VERBS PE YODH; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class described.

See remarks in Paradigm IX.

NOTE. Only seven verbs belong to this class; viz. יָמַר, יָלַל, יָמַב, יָמַר, יָמַר, יָמַר, יָמַר Hiph.

§ 249. *The Future Kal* here is sometimes with Pat-

tahh, and sometimes with Tseri; mostly written fully, but sometimes defectively.

E. g. יִיטב, as in the paradigm; but also, יִיָּצַר, יִיָּצַר, יִיָּקַץ, יִיָּקַץ. Of course this class of verbs agrees with the preceding one as to the final vowel in the Fut. of Kal, i. e. it has both Tseri and Pat-tahh. No Infin. form occurs here.

Notes on the Paradigm.

[250. Hiphil, as the paradigm shews, may be written either *plene* or *defectivé*. (1) *The Future* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; הִיָּטַב, Prov. 4: 25; הִיָּטַב, Hos. 7: 2. Comp. § 247. g. 2, and h.

NOTE. Two Futures are altogether anomalous; e. g. הִיָּטַב, Job 24: 21; also הִיָּטַב. The like to this is הִיָּדַע, in Kal Future, Ps. 138: b. § 247. c.

(2) *Imperative* once retains a *moveable* Yodh in the Qeri, הִיָּטַב, Ps. 5: 9. So the Part. of Hiphil, as הִיָּטַב 1 Chron. 12: 2.]

THIRD CLASS OF VERBS PE YODH; PAR. X.

§ 251. The peculiarity here is, that Yodh is assimilated in the Fut. of Kal, in Niph., Hiph., and Hophal.

[NOTE 1. Only four verbs belong wholly here; viz. הִיָּצַח, הִיָּצַח, הִיָּצַח, הִיָּצַח. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. הִיָּסַד, הִיָּסַד, הִיָּצַק, הִיָּצַר, הִיָּשַׁר.

NOTE 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פִּי. The question is one of etymology. It matters not for the student, which way it is decided. I follow the lexicon of Gesenius, for convenience' sake rather than from conviction. The fulness of the paradigm supersedes the necessity of additional notes.]

VERBS PE NUN; PAR. XI.

§ 252. The peculiarities of these verbs are, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[NOTE. In this case, the Imper. more commonly takes the parāg. form, as *גַּשְׁה*, *גַּשְׁהוּ*; *תִּנְה*, *תִּנְהוּ*. The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped; as *תִּנְהוּ* in the paradigm. *But abridged forms in these verbs either of the Inf. or Imp., are not frequent at all.* These Inf. and Imp. modes more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf. and Imp. *נִקֵּם*, Fut. *יִקֵּם*; Inf. and Imp. *יִחַד*, Fut. *יִחַד*.]

§ 253. Verbs whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs פִּי.

NOTE. The reason is, that the Daghes (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage commonly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as *יָחַד*, not *יָנַחַד*, the vowel in the first syllable being prolonged as usual, § 112. Note. § 33. The verb *יָחַד* more usually drops נ in the Fut. of Kal; as *יִחַד*, but also *יִחַדְתָּ* 2 person. In other respects, the verbs just named are *regular* in respect to Nun.

Notes on the Paradigm.

[§ 254. (a) KAL. (1) Inf. const. like *גַּשְׁהוּ*, occurs only in six verbs. Once Inf. *שׂוּא*, from *נָשָׂא*, Ps. 89: 10. The reg. form *נָצַר*, *נָגַע*, is *most frequent*. Some verbs have both forms; as *נָטַע* and *נָטַח*. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as *נָשְׂתָהוּ*, *נָשְׂתָהוּ*.

(2) *Future Hholem* is more frequent than Fut. Pattahh in these verbs. Fut. Tseri only in *יָחַד*. Some verbs have both Fut. O and A; as *נָדַר*, *נָדַר*. Some at one time retain נ, and at another omit it, in different examples of the Fut.; as *נָצַר*, *נָצַר*, etc.

(3) *Imperative*, like the Inf., seldom drops the radical נ, § 252. b. The abridged forms are like *גַּשְׁה*, *גַּשְׁהוּ* (before Maqqeph — *גַּשְׁהוּ*), *נָשְׂהוּ*, *נָשְׂהוּ* from *נָשָׂה*.

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ of the root, and inserts a Daghes or prolongs the vowel; as *נָשָׂה*, Piel and Niph. *נָשָׂה*; *נָדַח*, Pi. and Niph. *נָדַח*, § 253. Once with Hho-

lem, as נִמְוֵל. (2) *Infinitive abs.* sometimes as נִגְוֶה, נִגְוֶהָ Ps. 68 : 3, נִגְוֶהוֹ Jer. 32 : 4. (3) *Participle* once as נִגְוֶה, with suffix וְ.

(c) HIPHIL very rarely retains the נ; as נִגְוֶהוֹ, נִגְוֶהָ. So in Hophal, נִגְוֶהוֹ. The usual vowel in Hophal is *short* Qibbuts, as in the paradigm.

NOTE. The verb נִגְוֶה imitates נִג in Kal; see lexicon. The verb נִגְוֶה assimilates its final וְ also, before suffixes beginning with ה or נ; as נִגְוֶהוֹ, instead of נִגְוֶהוֹ, נִגְוֶהוֹ, etc. The Inf. is נִגְוֶה for נִגְוֶה (§ 157. 2), with suff. נִגְוֶהוֹ, Tseri being shortened, § 129. a.]

REMARK. The great variety of usage in verbs of this class, shews that the sound of נ was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph., Hiph., Hophal, *irregular*. Gesenius states the contrary of this, as to Kal, but a minute examination of all these verbs, will shew that he is mistaken. The daghesh'd conjugations are regular throughout; so that no paradigm is needed.

II. CLASS OF IRREGULAR VERBS.

(*Verbs irregular §.*)

255. These comprehend such as are defective in respect to their middle radical; i. e. such whose middle radical either falls out, or becomes quiescent.

VERBS AYIN DOUBLED (ע"ע); PAR. XII.

§ 256. This class comprises all those whose second and third radicals are the same letter, and which often (not always) drop the second radical in the course of inflection; as כִּבֵּב, Praet. כִּבֵּב, Inf. כִּבֵּב.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, φιλέω, φιλῶ*, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

First law of contraction.

§ 257. This is, that the second radical is dropped, and with it the point or vowel of the preceding letter (whether

a proper vowel or a Sheva); and the vowel belonging to the second radical is then *transferred* to the first radical.

E. g. כָּבַב, כָּבַב; כָּבַב, כָּבַב; כָּבַב, כָּבַב, etc. The alterations occasioned in the formative prae-fixes, etc., by this, will be considered in the sequel.

N. B. All the forms, which have an *impure* vowel in them, or a Dagghesh forte in the middle radical, are incapable of contraction; e. g. כָּבַב, כָּבַב, כָּבַב, etc.

§ 258. Any accession to the end of a contracted form, (by declension or in any other manner), causes the second radical to reappear by a Dagghesh forte, but does not restore to the first radical its original vowel.

E. g. כָּבַב, contr. כָּב, with accession כָּבַב *sāb-bū* (not כָּבַב), כָּבַב, כָּבַב, etc. In all such cases, the middle radical, having lost its vowel, is written by a Dagghesh in the last radical, and joined in a syllable with the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables ה and ו (with the tone) are inserted before suffixes *beginning with a consonant*.

E. g. in the Praeter ו, as כָּבַב, כָּבַב; in the Fut. and Imp. ו, as כָּבַב, כָּבַב. The Arabian, while he *writes* the words fully regular in these cases, *pronounces* them like the Hebrew.

§ 260. The praeformatives of tense and conjugation, instead of the *short* vowel of regular verbs, in their contracted forms usually assume long *pure* vowels, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. הָכַב instead of כָּבַב.

NOTE. In most cases the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of regular verbs; e. g. Kal Fut. כָּבַב appears to come from a full Fut. כָּבַב (like the Arabic Future); so that when כ is thrown, by contraction, into the second syllable, and Pattahh under the Yodh praeformative comes to stand in a simple syllable, it of course becomes long, i. e. it goes into Qamets, § 130. So in Niph., where we have כָּבַב apparently for כָּבַב, and in the Fut. כָּבַב for כָּבַב; in Hiph.,

בָּרַב from בָּרַבָּב, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. בָּרַב, apparently from בָּרַבָּב; so Niph. בָּרַב as from בָּרַבָּב; Inf. בָּרַב, as from בָּרַבָּב, etc.

Second law of Contraction.

§ 261. This is, to insert a Daghesth in the *first* radical after praeformatives, to give those praeformatives the regular short vowel, and then to omit the doubling of the last radical when the word receives an accession at the end. The epenthetic ה and י are also omitted in this case.

E. g. Kal Fut. בָּרַב, etc.; Hiph. בָּרַב (from בָּרַבָּב) instead of בָּרַבָּב; Hoph. בָּרַב (from בָּרַבָּב) instead of בָּרַבָּב.

Note. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel, *usually* take the place of the regular daghesth'd conjugations here, but not always; and sometimes both exist together, either as synonymous, or with some shades of difference, § 188. § 175. a.

§ 263. Verbs ע" with the second and third radicals *guttural*, lengthen the preceding vowel in cases where Daghesth forte should be inserted but is excluded by the Guttural, § 112.

E g. ע"ו, contracted ע"ו, 3d pers. fem. ע"וה, 1 pers. ע"והי.

NOTE 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

NOTE 2. The student must not fail to note, that in Kal verbs ע" often retain the *regular* form; specially in the Praeter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is ע"ו, Fut. ע"ו and ע"ו; so ע"ו, Hiph. ע"ו regular.

Notes on the paradigm.

[§ 264. (a) KAL. (1) *The Praeter* of verbs final Hholem conforms to the law of contraction in § 257; e. g. ע"ו, 3 plur. ע"ו; and so ע"ו, etc. Once, ע"ו=ע"ו, Ps. 64: 7; comp. § 266.

(2) *Infinitive const.* sometimes with Pattahh; as **שָׁבֵב**, **שָׁבֵב**. Inf. fem. **רָצָה** from **רָצַע**. The Inf., in a considerable number of cases, is written with a Vav fulcrum, § 64; e. g. **דָּוִם**, **גִּזָּל**. So Imp., even when it has a Daghesh, as **קוֹשׁ**, **דוֹמִי**. Rarely has the Inf. a Shureq, as **בִּיר**, Ecc. 9 : 1.

In the suffix state, or before Maqqeph, the Inf. having a pure Hholem shortens it; as **חָקִי**, **חָקִי**; **חָם**, **חָם**, **tôm**.

(3) (a) *The Future* usually has Hholem pure; but sometimes it appears with Vav fulcrum (§ 64); as **רָצִיז** for **רָצִיז**. This Hholem is shortened by losing the tone: as **רָחֹץ**, **רָחֹץ**, Ps. 67 : 2, or **רָחֹץ**, Is. 27 : 11; **רָחֹץ**.

(b) *The Fut. with Pattahh* also occurs, which usually gives a Tseri to the praeformative; as **רָחֹץ**, **רָחֹץ**, **רָחֹץ**, 1st pers. with Yodh fulcrum (§ 64) from **רָחַץ**; but **רָחֹץ** in Amos 5 : 24 seems also to be Fut. Kal.

(c) *The Fut. also has Shureq* in a few cases; as **רָחֹץ**, **רָחֹץ**. So the second kind of contracted Future; as **רָחֹץ** (= **רָחֹץ**) instead of **רָחֹץ**, from **רָחַץ**.

(4) *Imperative* also has Pattahh sometimes, as **רָחֹץ**; with **ה** parag. as **רָחֹץ**; with Resh, as **רָחֹץ**. It also has Vav fulcrum, as **רָחֹץ**, Josh. 10 : 12, (No. 3 above.) The Imp. with Hholem pure of course shortens this vowel when the tone is removed; as **רָחֹץ**, **רָחֹץ**.

Niphal.

[(b) (1) *Praeter* sometimes with Tseri, as **רָחֹץ**; also with Hholem, as **רָחֹץ**, Is. 34 : 4. The praeformative has sometimes other vowels besides Qamets; e. g. **רָחֹץ** from **רָחַץ**; **רָחֹץ** from **רָחַץ**; **רָחֹץ** from **רָחַץ**; where the vowel under **נ** is long, because the Daghesh forte is omitted in the second radical. This conforms to the *second* mode of contraction described above, § 261; comp. 260. Note, at the end; also § 111. § 112. According to these forms, we find **רָחֹץ** (from **רָחַץ**), Ezek. 22 : 16; **רָחֹץ** (from **רָחַץ**), Jer. 22 : 23.

(2) *Infinitive abs.* with Hholem; as **רָחֹץ**, **רָחֹץ**. Inf. const. with Tseri; as **רָחֹץ**, **רָחֹץ**, § 261. § 112.

(3) *Future* with Hholem as **רָחֹץ**; with Resh, **רָחֹץ** 2d pers., **רָחֹץ** 3d pers. plur., from **רָחַץ**.

(4) *Imp. with Hholem*; as **רָחֹץ**. (5) *Part. with Tseri*, as **רָחֹץ**.]

Hiphal.

[(c) This conj. has a pure Tseri throughout, in both syllables;

which is therefore liable to change, as is usual with all pure vowels; e. g. **הִסְבֹּחַ** Hiph., 2 pers. **הִסְבֹּחַתְּ**, etc.

(1) It should be noted here, that Hiphil not only takes a **ПАТТАНН** *final*, in case it has a Guttural or a Resh in the last syllable, as **הִשָּׁח**, **הִמֵּר**; and in pause, as **הִתָּח**, § 145; but also (not unfrequently) without either of these reasons; as **הִרְבֵּה**, **הִסְבֵּה**, Part. **מַצֵּל**.

(2) *Praeter* once **הִזְזֵל=הִזִּיל**, § 261. *Sui generis* is **הִפְתִּיתָ** for **הִפְתֹּתָ**, Prov. 24:28; unless it may come from **פָּתַח**, which is more probable. (3) *Future* with tone retracted, **הִרְכַּב**, etc.

(d) **HOPHAL** has no special anomalies except the manner in which the praeform. is pointed, **הִרְכַּב** for **הִרְכַּבְבָּ**.]

§ 265. *Resemblance between verbs ע"ע and ע"ו*. This is great. Hophal is the same in both; and the praeformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs ע"ע exhibit the same appearance as verbs ע"ו.

E. g. Inf. **בִּיר** from **בָּרַר**, **בְּחִיקוּ** (instead of **בְּחִקוּ**) from **חָקַק**. Fut. **תִּמַּם**. Inf. **הִתִּימֵד** (for **הִתְמַדַּ**) from **יָמַד**. Fut. **יָשִׂים**, from **שָׂם**; **יְחִיתֵן** (for **יְחִתֵּן**) from **חָתַח**. It may be justly doubted, however, whether the root is not ע"ו in all such cases; see § 298. § 299. I merely conform to the lexicons, in this arrangement.

[§ 266. **PECULIAR ANOMALY.** Verbs ע"ע, with the *first* form of contraction (§§ 257—260), sometimes omit the usual Daghesth forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. **נִבְּלָה** for **נִבְּלָהָ**, **יִזְמֵה** for **יִזְמֵהָ**; Inf. **לְחַמֵּם** for **לְחַמֵּמָה**; Niph. **נִבְּקָה** for **נִבְּקָהָ**, Is. 19:3; Fut. **נִדְּמָה** for **נִדְּמָהָ**, Jer. 8:14. But these anomalies are by no means frequent.

NOTE. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpupal, are declined regularly; the final Tseri etc. in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have only Piel etc. forms; 20 have only Poel etc. forms; 10 have only Pilpel etc. forms; 11 have both Piel etc., and Poel etc.; 2 have Piel etc. with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The lexicons are very irregular in designating the conjugations Poel, Poal, etc.

The student must accommodate the designation to the actual form. The Vav usually accompanying the Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark 3. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second* mode of contraction there exhibited, he will meet with but few cases which will trouble him.

VERBS AYIN VAV; PAR. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout becomes *monosyllabic* by contraction.

NOTE. This species of verbs might also be justly called *contracted*, so that verbs ע" may be named the *first* class of *contracts*, and verbs ע" the *second*.

§ 268. The laws of contraction are essentially the same here as in verbs ע" ; the principal differences are occasioned merely by the nature of Vav as a Quiescent.

(a) The *last* vowel of the full form is transferred to the first radical, and takes the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קָרַם, contracted קָאָם; the original ׀ conforms to the heterogeneous vowel (§ 117. 2), i. e. ׀ becomes ׀ in order to conform to the Pattahh of the root, which Pattahh then coalesces with the substituted ׀ and therefore becomes *Qamets*. So Praeter *E* and *O*; e. g. מָרַח, contr. מָרַח=מָרַח, Vav conforming to the final vowel Tseri (§ 117. 2); בָּרַשׁ *bā-vōsh*, contr. בָּרַשׁ *bōsh*. In Hiph. Fut. יִקְרֹם, contr. יִקְרֹם, the Vav, after conforming to the vowel, i. e. after becoming Yodh, falling out as superfluous before another Yodh in Hiphil, and the Pattahh under the praeformative being of course lengthened by coming to be placed in a simple syllable, § 130. In Hoph. הִקְרַם, there seems to be a transposition of the Vav to the first syllable, as if הִקְרַם were put for הִקְרַם. But see and comp. Hoph. of verbs ע" ע" § 260. Note. § 264. *d*.

N. B. All the forms where Vav takes a Daghes forte, and also where it is immediately followed by ה as a third radical, are incapable of contraction; e. g. עָנַד, עָנַד, etc.

(b) The praeformatives all take long *pure* vowels, in the contracted forms; the kind of vowel being determined by the original uncontracted forms, which appear to

have differed from the common regular forms; like those in verbs ע"ע, § 260 with the Note.

E. g. Kal Fut. יִקְרֶה, as if from יִקְרֶה (comp. the Arabic Fut. יִקְרֶה); Part. קָם, as if from קָם, an old Part. form; Imp. and Inf. קֹם, as if from קָם. So in Niph. יִקְרֶה, as if from יִקְרֶה; Hiph. יִקְרֶה, as from יִקְרֶה, etc.

(c) In like manner as verbs ע"ע (§ 259), these verbs in some cases insert ה and ו (with the tone) in the Praeter and Future, *before suffixes beginning with a consonant*.

E. g. Niph. Praeter, יִקְרֶה, יִקְרֶה; Hiph. יִקְרֶה; Kal Fut. יִקְרֶה. So far as the principle extends, it is developed in the same manner as in verbs ע"ע. But in verbs ו"ו it extends only to the Praeter of Niph. and Hiphil as to the epenthetic ה, and only to the Fut. of Kal as to ו; while in verbs ע"ע it extends throughout the four contracted conjugations, Kal, Niphil, Hiphil, and Hophal.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs ע"ע; see § 100. g.

§ 269. Piel, Pual, and Hithpael, are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are יִקְרֶה, יִקְרֶה. Most instances of Piel assume Yodh; as יִקְרֶה, יִקְרֶה, for יִקְרֶה, יִקְרֶה, etc. In regard to the difference between כֹּנֶה in verbs ע"ע and קֹנֶה here, see § 175. b. Note.

REMARK. The 2d and 1st persons in Kal Praeter are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is also in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner of contraction in Kal Praet. 3d persons, and in Niphil throughout.

REMARK 2. The anomalous vowels in different tenses and conjugations, may be easily accounted for on the principles developed in § 117. E. g. in the Fut. יִקְרֶה (instead of יִקְרֶה which we might expect), the vowel conforms to the Vav with the *U* sound. It might indeed take the *O* sound equally well, for ought that we can see; but its present form distinguishes it more clearly from the Fut. of verbs ע"ע. So in Niph. Praet., יִקְרֶה (instead of יִקְרֶה) the vowel having conformed to the

Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiphil the Vav of the root conforms to the vowel (Hhireq), i. e. the vowel becomes Yodh, and then falls out before the Yodh characteristic of the conjugation.

Notes on the Paradigm.

[§ 270, (a) KAL. (1) *Praeter* rarely as קָאֵם, Hos. 10: 14. Fem. 3d pers. once with ת, as שָׁבַת (like the Chald., Syr., and Arab.) for שָׁבַת, Ezek. 46: 17. In Mal. 3: 20, פָּשַׁח comes from פָּשַׁח, comp. § 181. b. Very seldom is the 3d person with Pattahh; e. g. בָּזַח, as if from בָּזַח, בָּזַח.

The parad. exhibits a verb *final Tseri*. The final ת of מָתַח, (and of other verbs ending with ת), before a suffix beginning with ת, is designated by a Daghesth in the suffix letter, instead of being fully written, § 293.

Verbs *final Hholem* are also found among the class עו. They retain the ו in the 3d pers. *Praeter*, because it is homogeneous, and the third person is protracted; e. g. בָּוֶשׁ, אָוֶר. But in the other persons (which are commonly shorter), they usually omit the Vav; e. g. בָּוֶשׁ, בָּוֶשׁ, בָּוֶשׁ, בָּוֶשׁ, בָּוֶשׁ, בָּוֶשׁ, Inf., Imp., Part. also, בָּוֶשׁ. The Hholem must be short in the unaccented syllables.

(2) *Infinitive const.* sometimes with Hholem instead of Shureq; as מִוֶּחַ, מִוֶּחַ, מִוֶּחַ, etc. The Vav is sometimes omitted, as מִבָּא, etc. § 63.

(3) *Future* sometimes with O instead of U; as מִוֶּחַ, מִוֶּחַ, מִוֶּחַ, מִוֶּחַ. Forms *defectively* written are מִקָּם, מִקָּם, etc. Fem. plur. sometimes without the epenthetic ו, as מִקָּבֶה, or מִקָּבֶה, instead of מִקָּבֶה.

Fut. apoc. as מִקָּם, with Hholem pure and mutable; e. g. מִקָּם *vây-yâ-qôm*, מִקָּם *tâ-shöbh-nâ*, where the Hholem has been shortened. It is sometimes written as מִקָּם (Vav *fulcrum*); sometimes it appears with *Qibbuts*, as מִקָּם. With a Guttural or Resh, the apoc. Fut. usually takes Pattahh; as מִקָּם, מִקָּם.

(4) *Imperative* also is sometimes *defectively* written, as מָתַח, etc.; § 63. *Paragogic* forms; מִקָּם, מִקָּם, etc. *Imp. apoc.* as מָלַח; like the Fut. with O pure.

(5) *Participle* with O, as מִקָּם; with E, as מִקָּם, § 202. With נ retained, as מִקָּם, מִקָּם.]

Niphal.

[(b) (1) *Praeter* rarely with Tseri penult, as נָעִיר. Out of the 3d pers. Hholem is usually exchanged for Shureq (§ 127. Exc. 1), as being equally homogeneous with the Vav and somewhat shorter; and to be shorter is required, because the accent is thrown forward upon the epenth. ה. Hholem rarely remains; as נִפְצְחוּם.

(2) *Infinitive const.* rarely with U; as הָדִישׁ. (3) *Participle* also has rarely U; as נִבְּוִים=נְבִיִּים for נְבִיִּים.]

Hiphil.

[(c) (1) *Praeter* written defectively is rare; as הָעִיר=הָעִיר. Sometimes the epenthetic ה is omitted; as הָנִשְׁלָח=הָנִשְׁלַח, וְהָטִיחַ=וְהָטִיחַ. Instead of הָמִיתוּ, הָמִיתוּ, instead of הָמִיתוּ. So also, not unfrequently in the 2d and 1st pers., the forms are contracted; e. g. הָמִיתוּ for הָמִיתוּ, הָמִיתוּ, for הָמִיתוּ, etc. Sometimes Tseri is used instead of Hhireq; as הָרָמִיתוּ, הָשְׁבִיתוּ, etc. Hhateph Seghol sometimes stands under the praeform. instead of Hhateph Pattahh; as הָטִיחַ.

Peculiar is הָרִיעַ, הָרִיעַ, and הָפִיר, as if from roots עָרַע; see lexicon. Once הָפִיר (from פִּיר), like verbs עָרַע in the second form of contraction, § 261. The praeform. ה (in the derivatives of עָרַע and פִּיר) takes Pattahh instead of a comp. Sheva; e. g. הָעִירוּ, הָעִירוּ, and thus in respect to the other verb.

(2) *Infinitive* fem. once הָנִפְחָה, apoc. form of masc. הָנִפֵּחַ. *Infinitive abs.* once הָעִיר because of the Guttural. (3) *Future* רָגַל; comp. forms in § 261, which this imitates. The plur. fem. is רָגַלְתֶּם (instead of רָגַלְתֶּם), because a mixed syllable with Yodh and Hhireq magnum cannot be penultimate, even if an accent supports it. *Future apoc.* shortens the Tseri whenever it loses the tone; e. g. רָגַלְתָּ. With a Guttural or Resh; as רָגַלְתָּ.

(4) *Imperative* once with Tseri; as הָשִׁיב, 2 K. 8: 6. (5) *Participle* rarely as מָסִית, מָלִיץ (for מָסִית, מָלִיץ), imitating verbs עָרַע; see § 261.]

Other Conjugations.

[(d) HOPHAL is sometimes written with *Qibbuts vicarious*; as הָפִיר, instead of הָפִיר, § 41.]

(e) POLEL, POLAL, and HITHPOLEL, are declined in all respects like Poel etc. in verbs עָרַע, i. e. like Piel, Pual, etc., in regular

verbs, as the former stand in the place of the latter. Polal occurs in only *four* verbs.

(f) HITHPOLEL, like Hithp. in reg. verbs (§ 218), often takes Pattahh in the final syllable; which in pause becomes Qamets, as דִּתְּבוּלָה. Once the ׀ of the praeform. is omitted in the Part., as בְּמִתְקִימָם for בְּתִקְיָמָם, Ps. 139 : 21.

(g) PILPEL etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in כָּחַל; and Hithpalpal only in חָחַל.]

§ 271. *General remarks on verbs ע"ו*. (a) The great similarity of them to verbs ע"צ is very manifest, from § 263. *a. b. c. d.*; and indeed from many of the forms produced under § 270, specially under § 270. *c.* 1. It might, however, be doubted whether more or less of these forms, so much like ע"צ, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

[(b) The number of verbs ע"ו is about 141. Of these 13 are לָחַץ, and incapable of contraction, § 268. *a. N. B.*; 6 resist contraction, viz. גָּנַע, חָוַר, חָוַר, צָוַח, קָוַח, and שָׁוַע; the rest are contracted. *Five* only have the conj. Piel.]

VERBS AYIN YODH; PAR. XIV.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

§ 273. Out of Kal, verbs ע"י in all respects are like those ע"י.

Notes on the Paradigm.

[§ 274. KAL. (1) *Praeter* retains the Yodh only in three verbs, viz. בָּרַךְ, רָיַב, דָּיַג; and where this is retained in declining, the epenth. ׀ is inserted before the formative suffixes beginning with a consonant, as the paradigm shews. All the other cases of the *Praeter* conform to that of verbs ע"ו.

(2) *The Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. יִרְבֶּה, יִדְּבֶה; יִשָּׁע, יִשָּׁע. (3) *Participle* in one case is regular, viz. אֹחֲזֵב, from אָחַז.

NOTE. Very few verbs are exclusively ע"י; most being also ע"י in Kal. The older grammarians and lexicographers admitted no class ע"י; but ranked such forms as בָּרַךְ under Hiphil, with an *aphaeresis* of the

ה. But as this is without other example, and as the kindred languages exhibit verbs אָ, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

VERBS LAMEDH ALEPH; PAR. XV.

§ 276. Aleph at the end of words is usually *quiescent*, § 119. *b*. Throughout verbs אָ, Aleph is either *quiescent* or *otiant*, when it *ends* a word or a syllable.

§ 277. The general laws of quiescence are, (a) In the *Praeter* of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, אָ quiesces in Tseri. (b) In the Fut. and Imp. of all the conjugations, before formative suffixes beginning with a *consonant*, אָ quiesces in Seghol. (c) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with Pattahh, it lengthens it into Qamets.

E. g. אָמַן, אָמַנָה, אָמַנְתָּ, אָמַנְתָּ, etc. In Kal the Fut. אָמַן with Pattahh becomes אָמַן, by reason of אָ quiescent; in Niph. we have אָמַן instead of אָמַן; Pual, אָמַן instead of אָמַן, etc. § 115.

NOTE. But the vowels made long by such quiescence, do not remain *immutable*. The laws of declension supersede the laws of quiescence; and Qamets, etc., (made by quiescence) fall away like any mutable pure vowels; e. g. אָמַן, fem. אָמַנָה; Fut. אָמַן, 2d fem. אָמַנְתָּ, etc. See § 127. Exc. 4. So Piel אָמַן, fem. אָמַנָה, etc.

Notes on the Paradigm.

[§ 278. (a) KAL. (1) *Praeter* of verbs final Tseri usually retains the Tseri here; as אָמַן, אָמַנָה, אָמַנְתָּ, etc. The 3d pers. sing. fem. sometimes takes ו (like the Aramaean); as אָמַנְתָּ, Is. 7: 14. Sometimes these verbs are written *defectively*; as אָמַן for אָמַנְתָּ, § 63.

(2) *Infinitive fem.* אָמַן, אָמַנָה; also with ו, as אָמַנְתָּ=אָמַנְתָּ,

קראו (with ו fulcrum merely) = קראו; see § 119. c. 3; or this may be considered as mere conformity to the forms of the Inf. in verbs לָה. *Infinitive masc.* sometimes as קראו = קראו, § 63.

(3) *Imperative* יראו *yr-ru* = יראו, see § 118. In plur. fem., קראו, apoc. for קראו; קראו for קראו (from קרא) is *sui generis*, Cant. 3: 11; comp. § 118. Or is the root קרא?

(4) *Participle fem.* מראת for מראת, יוצת, § 119. c. 3. With suff. בראת, for בראת, § 118.

(b) NIPHAL. (1) *Praeter fem.* נפלאה; see under a. 1. above. Forms *defective*, נפלאה for נפלאה. (2) *Infinitive abs.* נקרא. (3) *Participle* sometimes as נמצאים, seemingly from נמצא.

(c) PIEL. Inf. sometimes as מלאה, מלאה; comp. a. 2. above.

(d) HIPHIL. *Praeter defective*, as יהחטיא = יהחטיא; Inf. also יהחטיא, Jer. 32: 35.]

Interchange of forms between verbs לָה and לָה.

§ 279. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לָה imitate verbs לָה:

(1) As to vowels.

(2) As to consonants.

[KAL	פלאה for פלאה	KAL Imp.	רפה for רפה
Part.	מצא for מצא		נסה for נסה
PIEL	מלא for מלא	Fut.	תפלה for תפלה
	רפה for רפה	NIPH.	נחבא for נחבא
Fut.	יגמא for יגמא		נבית for נבית
Inf.	מלאה for מלאה	Inf. const.	תפלה for תפלה
NIPH.	תנבא for תנבא	PIEL	ימלא for ימלא

(3) *As to both vowels and consonants.* KAL מצא for מצא, מלא for מלא, see § 118. Part. act. יצה for יצה, § 118. צבאה for צבאה, § 118. Pass. נשוא for נשוא, Ps. 32: 1.

NIPH. נטמאנו for נטמאנו. נרפאה for נרפאה. Fut. ימצא for ימצא, § 118.

PIEL. ירפה for ירפה, § 118.

HIPH. המצאה for המצאה. Part. מקנה for מקנה.

HITH. התנבא for התנבא. התנבא for התנבא.

Compare with these resemblances to verbs הָלַח, the similarities of those verbs to הָלַח, in § 290. See on the general principle of such interchanges, § 122.]

VERBS LAMEDH HE; PAR. XVI.

§ 280. These comprise verbs originally with a final Yodh or a final Vav; both of which coming at the end of a word after a heterogeneous vowel (Patahh), conform to the vowel, i. e. become הָ and quiesce in it, § 117. 2.

NOTE. Verbs originally הָלַח are few; e. g. as הָלַחְתָּ for הָלַחְתִּי, 1st pers. Praet. הָלַחְתָּ; most verbs הָלַח are originally הָלַח. Only the *derivate* forms develop the original root; e. g. הָלַח from הָלַחְתָּ=הָלַח; הָלַח from הָלַחְתָּ=הָלַח. Verbs with הָ Mappiq, i. e. הָ moveable, are verbs which originally have a final הָ, and belong to the class of הָ Gutturals.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are, (1) *Praeter* 3d pers. fem., where the final radical is exchanged for הָ; as הָלַחְתָּ, הָלַחְתָּ, etc. (2) *Participle pass.*; as הָלַחְתָּ *gā-luy*; where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter* 3d masc. sing. in all the conjugations, requires הָ quiescent in Qamets; see paradigm.

(b) The other forms without accession at the end, take הָ throughout; excepting the Imp. 2 masc. sing. which has הָ, and the Inf. abs. which has הָ.

(c) Before sufformatives beginning with a *consonant*, (1) The *Praeter* of Kal has הָ. (2) The *Praeter* of all the derived conjugations, has הָ. (3) The Fut. and Imp. throughout have הָ; see paradigm.

(d) Before sufformatives beginning with a *vowel*, the Quiescent falls away.

E. g. יָגִל instead of יִגְלֶה, יִגְלֶה for יִגְלֶה, etc.; § 118. But a pause-accent restores the Quiescent and prolongs the original vowel which precedes it; e. g. יִגְלֶה instead of יִגְלֶה or יִגְלֶה, § 147.

Notes. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

Notes on the Paradigm.

[§ 283. (a) KAL. (1) *Praeter* sometimes has the Chaldee form, as עָשָׂה for עָשָׂה, comp. § 278. a. 1. With Vav moveable once, שָׁזַח, Job 3: 26. Forms written *defectively* are rather unusual; as בָּנִיתִי for בָּנִיתִי.

(2) *Infinitive abs.* sometimes drops the ה, and takes the form גָּלוּ for גָּלוּהוּ, etc. Twice it takes ה; as שָׁחַתְהוּ, רָאוּהוּ. *Infinitive constr.* (rarely) as קָנָה, עָשָׂה. Fem. form. רָאָה (רָאָה), retaining the Vav, Ezek. 28: 17. Once הָיָה, in Ezek. 21: 15.

NOTE. The usual Inf. constr., as גָּלוּהוּ is a fem. Segholate form, and is merely a contraction of גָּלוּהוּ; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (a) הָיָה, תִּהְיֶה, (instead of תִּהְיֶה, תִּהְיֶה, תִּהְיֶה), are mere imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root* is sometimes omitted before suffixes, as תִּשְׁכַּח for תִּשְׁכַּח; and sometimes it becomes *otiant* by reason of a Dagh. euphonic, as תִּשְׁכַּח, and even falls out here also, as תִּשְׁכַּח.

Apocoptic Future of Kal.

[(γ) This is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears, (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

(1) Forms with a furtive vowel.				(2) Third pers. without a furt. vowel.			
	full form.	apoc. usual form.		full form.	apoc. nude form.		
Sing.	3 יִגְלֶה	(יִגְלֶה) a		יִגְלֶה	(יִגְלֶה)	i	
—	2 תִּגְלֶה	תִּגְלֶה b		תִּגְלֶה	תִּגְלֶה, תִּגְלֶה, תִּגְלֶה (תִּגְלֶה)	j	
—	1 אִגְלֶה	אִגְלֶה c		אִגְלֶה	אִגְלֶה, אִגְלֶה, אִגְלֶה (אִגְלֶה)	k	
(Plural)	1 נִגְלֶה	נִגְלֶה d		נִגְלֶה	(with Pattahh furt.)	l	
ʿ gutt.	3 יִשְׁכַּח	יִשְׁכַּח e		יִשְׁכַּח	יִשְׁכַּח Job 31: 27.	m	
—	2 תִּשְׁכַּח	תִּשְׁכַּח f		תִּשְׁכַּח	תִּשְׁכַּח, n in otio (§ 57 a)	n	
ḅ gutt.	3 יִשְׁכַּח	יִשְׁכַּח g		יִשְׁכַּח	יִשְׁכַּח, יִשְׁכַּח Ps. 72: 8.	o	
	3 יִשְׁכַּח	יִשְׁכַּח h		יִשְׁכַּח	יִשְׁכַּח	p	

NOTE 1. The *Segholate* forms in verbs differ in one respect from those of nouns, etc.; inasmuch as verbs take Hhireq short and pure for a *penult* vowel; whereas nouns, etc., allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a*, *e*, and *h* have short Hhireq for a penult vowel.

NOTE 2. In the apoc. forms of the 2d and 1st persons sing. and plural, the Hhireq is prolonged into Tseri, so *b*, *c*, *d*; not *וְהָיָה*, *וְהָיָה*, etc. On the other hand, the third person very rarely has a Tseri in the penult, like *וְהָיָה* from *וְהָיָה*, under *a*.

NOTE 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but *h* and *h* may take Hhireq, as in *h*.

NOTE 4. The nude apoc. forms in No. 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as *קִשְׁטָה*, *גִּרְדָה*, etc. The learner will observe, that the Hhireq under the praeform. is occasionally prolonged, and so becomes Tseri; e. g. in *i*. In *l*, the Pattahh in *יִחַדְהוּ* (*yî-hhäd?*) is only *furtive*, as the Dagheshe lene in *ד* shews.

NOTE 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words, which have a final Yodh; e. g. *יָהִי* instead of *יִהִי* or *יְהִי*, etc. See the ground of this, in § 120. *b*. So also *יָהִי* (written once *יָהִי* § 125. *a*.), from *יְהִי*.

NOTE 6. All the apoc. forms of the Future more usually have a *ו* conversive before them; but some occur without it; and *ו* does *not* always occasion apocope, e. g. *וְיִצְעָקָה* 2 K. 1: 10, *וְיִכְבְּדָה* 2 K. 6: 23.

REMARK. The student will observe, that none of the Segholates in Kal have the common form of two Seghols, like *יִחַדְהוּ*. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol wherever the nature of the word permits.

(4) *Imperative*. For the forms of *גָּבֵה*, *גָּבֵה*, instead of *גָּבֵהִי*, *גָּבֵהִי*, see § 118 with Notes 1. 2. 3.

(5) *The active Part. fem.* is *גֹּבְהָהּ* (for *גֹּבְהָהּ* § 118). Sometimes it assumes the form *גֹּבְהָהּ*, plur. *גֹּבְהָהּ*, as if from *גָּבֵהִי*, of the form *וְהָיָה*, § 212. 6.

(6) *The passive Part.* rarely as *עָשָׂה* for *עָשָׂה*, *עָשָׂה* for *עָשָׂה*. In Kethib, *נְטוּ-וּ* *netû-vôth*, *Qeri נְטוּ-וּ* *Qeri netû-vôth*.

Restoration of the Yodh Radical.

[§ 284. In the forms where Yodh radical is dropped, it is occasionally restored, either by a pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147 for pause-accent. With *Nun*, יָבֹוּ, יָרְבִּינָה, and יָרְבִּינָה. Emphasis חֲסִידָה Ps. 57 : 2. Imp. בָּצֵר, Is. 21 : 12. With הֵּ parag. also, Fut. אֶמְצֶה.

NOTE. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לֵּ have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.]

Niphal.

[§ 285. (1) *Praeter* sometimes with Hhireq before י; as יִקְרָא from יָקָרָה. In pause יִקְרָא from יָקָרָה.

(2) *Infinitive abs.* rarely as יִקְרָא. *Infinitive const.* very rarely as יִקְרָא, Judg. 13 : 21.

(3) *The Future apoc.* merely drops the final ה with the preceding vowel.]

Piel.

[§ 286. (1) *Praeter* sometimes with Hhireq before י, as יִקְרָא.

(2) The apoc. forms in this conj. not only drop their final ה with its vowel, but also the Daghesh forte from the middle radical (see par.), because this letter now becomes a *final* one, § 72. The preceding vowel is sometimes prolonged, as יִקְרָא = יִקְרָא.

When the middle radical is a ה (as in יִקְרָא, יִקְרָא), the apocopate forms require a Mappiq to be inserted, in order to make the He mutable when it comes to be final; e. g. יִקְרָא, יִקְרָא.

(3) With Yodh restored; Imp. יִקְרָא (for יִקְרָא, § 73. Note 3). Fut. with suff. יִקְרָא.

Hiphil.

[§ 287. (1) *Praeter* sometimes with Hhireq; as יִקְרָא, הוֹרִינִי. Sing. fem. 3d pers. sometimes as יִקְרָא; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as יִקְרָא, יִקְרָא. Also the Chaldee, יִקְרָא for יִקְרָא; comp. § 283. 3. a.

(2) *Infinitive abs.* once as יִקְרָא. *Infinitive const.* once as יִקְרָא, Lev. 14 : 43. (3) *Praeter* 3d pers. plur. once as יִקְרָא *him-siv*, like the Chaldee יִקְרָא, etc. Fut. once as יִקְרָא for יִקְרָא, Jer. 18 : 23.]

[§ 288. FUTURE APOCOPATE. Like those in Kal, they are divided

into two kinds. (1) With a furtive vowel; e. g. *וַיַּעַל*, *וַיַּחַד*, *וַיִּגְלַל*. Here the penult vowel is Seghol, or Pattahh when the first radical is a Guttural. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 124.

(2) With nude apocope; as *וַיִּרְדּוּ*, *וַיִּרְדּוּ*; *וַיִּפְתּוּ*, *וַיִּפְתּוּ*, etc.

NOTE. The Imp. follows the analogy of No. 1; e. g. with a furtive vowel, always as *וַיִּרְדּוּ*, *וַיִּרְדּוּ*, instead of *וַיִּרְדּוּ*, *וַיִּרְדּוּ*, etc. With a Guttural, as *וַיִּעַל* for *וַיִּעַל*, etc.]

[§ 289. PECULIAR ANOMALIES. Such are the endings in (..) in the Infin., and Future; e. g. Inf. Kal, *וַיִּהְיֶה* to be; Piel *עָצָה* opprimendo; Hoph. *הִפְתָּה*. In Kal Fut. *וַיִּהְיֶה*, *וַיִּהְיֶה* for *וַיִּהְיֶה*; Piel *וַיִּעַל*. In Syr. and Chaldee, the Fut. ends in *ā* or *ē* in these verbs.]

[§ 290. IMITATIONS OF VERBS *לָא*; comp. § 279. (a) *Imitation in respect to consonants*; e. g. *וַיִּצְחַק* for *וַיִּצְחַק* Inf. abs. for *וַיִּצְחַק*, Imp. *וַיִּצְחַק*. So *וַיִּשְׁנֶה*, *וַיִּשְׁנֶה*, for *וַיִּשְׁנֶה*, *וַיִּשְׁנֶה* Piel; *וַיִּשְׁנֶה* for *וַיִּשְׁנֶה*, Ecc. 8: 1. (b) *As to vowels*; e. g. *וַיִּכְבְּדוּ* for *וַיִּכְבְּדוּ*, *וַיִּכְבְּדוּ* for *וַיִּכְבְּדוּ*; Part. Niph. *וַיִּכְבְּדוּ* for *וַיִּכְבְּדוּ*.]

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the lexicographer. If he constitute roots both in *לָא* and in *לָה*, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots and thus diminishes the anomalies.

[292. *Piel* appears only twice, viz. in *וַיִּנָּחֵם* (contract. *וַיִּנָּחֵם* § 119. c. 1) from *נָחַם*; and in *וַיִּמְתָּחֵר* Part. const. plur., from *מָתַח*, *Pilel* *וַיִּמְתָּחֵר*.

Hithpalel appears only in *וַיִּשְׁתַּחֲוֶה*, Hith. *וַיִּשְׁתַּחֲוֶה*, Fut. apoc. *וַיִּשְׁתַּחֲוֶה* instead of *וַיִּשְׁתַּחֲוֶה*, § 120. b. Inf. with *ה* parag. *וַיִּשְׁתַּחֲוֶה*, 2 K. 5: 18.]

VERBS LAMEDH TAV.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with *ת*, the *ת* final of the root is inserted by a Dagghesh forte in the suffix letter; e. g. *וַיָּבֹרַח*, *וַיָּבֹרַח* *kā-rāt-tā*, *וַיָּבֹרַח*, *וַיָּבֹרַח*, etc. So also, *וַיָּמָת* *he died*, *וַיָּמָת* *māt-tā*, *וַיָּמָת*, etc., as in the paradigm.]

VERBS DOUBLY ANOMALOUS.

§ 294. These are such as have two radicals (usually the first and third) which may be dropped, or assimilated, or may become quiescent; as **נָטָה**, **יָרָה**, **יָצָא**, **אָתָה**, **נָטָה** etc.

NOTE. Very few cases occur like **נָטָה**, where two irregular letters come together. Two cases only occur of verbs irregular **נָטָה** and **עָלָה**; e. g. **נָטָה**, and **נָטָה**; for which see lexicon. The verbs **נָטָה** and **נָטָה** are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular **נָטָה**; and in regard to the *third* radical all the phases of verbs irregular **נָטָה**; see Par. XVII—XX.

[§ 296. The following examples and notes on the paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs **נָטָה** and **עָלָה**.

נָטָה, Hiph. fut. apoc. **נָטָה** 1 Sam. 14 : 24, for **נָטָה**.

נָטָה, Imp. **נָטָה** Ex. 16 : 23, by Syriasm for **נָטָה** (119. d. 2); Fut. with suff. **נָטָה** 1 Sam. 28 : 24, for **נָטָה**, § 241. Note.

נָטָה, Praet. in Pause, **נָטָה** Jer. 3 : 22; Imp. in pause, **נָטָה** for **נָטָה** (§ 119. d. 2 § 147); Fut. **נָטָה** Deut. 33 : 21, for **נָטָה**, a change being made in both the final vowel and consonant; § 290. a. b; **נָטָה** Is. 41 : 25, for **נָטָה**; see § 118. Note 2. Hiph. Imp. in pause, **נָטָה** for **נָטָה**, § 119. c. 1. § 147.

(b) Verbs **נָטָה** and **עָלָה**.

נָטָה, Inf. fem. **נָטָה** for **נָטָה**, § 119. c. 1. Imp. **נָטָה**, § 243. a.

(c) Verbs **נָטָה** and **עָלָה**, Par. XVII.

נָטָה; not found in Kal; Piel Fut. **נָטָה** Lam. 3 : 53, for **נָטָה**, § 247. 2. f. Hiph. Fut. with **ה** retained, **נָטָה** Neh. 11 : 17, § 247. g. 1. 1st pers. with suffix **נָטָה** Ps. 35 : 18, and in pause **נָטָה** Ps. 30 : 13.

נָטָה, Fut. 1st pers. plur. with suff. **נָטָה**, Ps. 74 : 8.

נָטָה, Fut. apoc. **נָטָה**, Ezek. 31 : 7, nude apoc. form; *Popaal*, **נָטָה**, Ps. 45 : 3.

ing, it happens in many cases that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from *יָבֵן* *ivit*, is derived the Praet. and Part.; while its equivalent *יָבַן* furnishes the Inf., Fut., and Imp. So *יָבַן*, as a verb *עָבַן* in Kal; but Pual *יָבַן*, and Hith. *יָבַן*, come from *יָבַן*.

Compare in Latin, *fero, tuli, latum*; Greek, *φέρω, ὄψω, ἡγεῖμαι*. It were to be wished that lexicographers would make a more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

PLURILITERAL VERBS.

[§ 300. These are properly very few; and they are declined like the conjs. Pilel and Pual. The following list comprises the whole number that actually appear; viz.

(1) *יָבַן*, 1 pers. with suff. *יָבַנְתִּי*, Is. 14: 23. (2) *יָבַן*, participle *יָבַנְתִּי*, 1 Chr. 15: 27. (3) *יָבַן*, Fut. with suffix, *יָבַנְתִּי*, Ps. 80: 14. (4) *יָבַן*, Job 26: 9. (5) *יָבַן*, Job 33: 25. (6) *יָבַן*, 2 pers. fut. *יָבַנְתָּ*, Jer. 12: 5; participle *יָבַנְתָּ*, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3 pers. fem. in pause *יָבַנְתָּ*, Job 15: 32. Cant. 1: 16, from *יָבַן*.]

PARTICIPLES.

§ 301. Participles are treated as adjectives, and therefore they are declined as nouns; which is common in other languages. Participles in regard to case, tone-syllable, etc., follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* state.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable penult* vowel; e. g. *קָמָה*, *מָסָבָה*, *מָקִימָה*, etc., are incapable of a Segholate form, because the *penult* vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d.* But in Hiphil the fem. Segholates seem to be derived from an apocope fem. form like *מָקִימָה*, which resembles the apoc. Fut. *יָקַמְתָּ*, and has a Tseri pure and mutable.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns following verbs and being governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. יָהַרְגֵנִי instead of $\text{יָהַרְגַּתְּ אֶת־נִי}$, *he killed me*; $\text{הָרַגְתְּםָם$ instead of הָרַגְתְּ אֶת־הֵם , *thou didst kill them*. Comp. Latin *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes, § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix; see § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not, when neuter, govern words after them.

NOTE. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs are employed to express the sense which would be thus conveyed.

§ 306. The Inf. mode and participles receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb;

but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פָּקַדְתִּי, with noun suffix פָּקַדְתִּי *my punishment*, viz. that which I inflict; with a verbal suffix פָּקַדְתִּי *to punish me*.

§ 307. *Different forms of pronouns suffixes.* Most of the verbal-suffixes or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a *consonant*. In this shape they are appended, through all the tenses and modes, to forms of verbs which end with a *vowel*; see Note below.

(b) To the simple form of the suffixes, i. e. to suffixes beginning with a consonant, is *prefixed* a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant* usually in the *Praeter only*.

(c) To the same forms are *prefixed* a vowel of the *E* class, viz. Tseri or Seghol. In this shape they are appended to forms of verbs in the *Fut.* and *Imp.* which end with a *consonant*.

NOTE. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, this same vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Daghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the *Fut.* tense of verbs.

[§ 309. The following table exhibits the suffixes as appended, (a) To verbs ending with a *vowel*, in all the moods and tenses. (b) To those ending with a *consonant*, in the *Praeter*. (c) To those ending with a *consonant*, in the *Fut.* and *Imperative*. (d) It exhibits also those suffixes which receive an *epenthetic Nun*.

(a) Sing. common.	(b) Praeter.	(c) Fut. and Imper.
1. נִיְ	נִיְ in pause נִיְ	נִיְ
2 m. כֶּה-הֶ	הֶ in pause הֶהֶה	הֶ etc. כֶּה-הֶהֶה
2 f. כִּי הֶ	הֶ (כִּי) הֶהֶה	כִּי הֶהֶה
3 m. וְהֶה	וְהֶה	וְהֶה
3 f. הֶה	הֶה	הֶה
Pl. 1. נוְ	נוְ	נוְ
2 m. כֶּם	כֶּם	כֶּם
2 f. כִּן	כִּן	כִּן
3 m. מֶ poet. מֶה	מֶ poet. מֶה	מֶ poet. מֶה
3 f. הֶן וְ	הֶן וְ	הֶן

Future with epenthetic Nun.

(d)
Sing. 1. נִיְ for נִיְ etc.
— 2 m. כֶּה for כֶּה etc.
— 3 m. כִּי for כִּי, also נוְ
— 3 f. הֶה for הֶה
1st Plur. נוְ for נוְ]

Notes on the table of suffixes. Unusual forms.

[§ 310. (1) In a very few instances, the Future has the suffixes נִיְ like the Praeter; and *vice versâ* the Praeter very rarely takes suffixes like the Future, viz. נִיְ, and a few times נִיְ.

(2) The original *union-vowels* would seem to be Qamets and Tseri; which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in נִיְ, which in pause becomes נִיְ.

(3) The 2d pers. sing. fem. הֶ in *b*, occurs but seldom; the more common form in the Praeter is הֶ (without tone הֶ), as in the Future. The form with paragodic Yodh (כִּי) occurs often in the later Psalms.

(4) The suffixes כָּם, כֶּן, never take a *union-vowel*; nor does the suffix הָ or בָּהּ, except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms מוֹ מוֹ מוֹ with a parag. וֹ, are common in poetry. The form מוֹ is found as a suffix once, Ex. 15 : 5; so in Ethiopic. The form מוֹ occurs in Deut. 32 : 26.

(6) Instead of the fem. suffix ך of the 3d pers. plural fem., the masc. form ם appears, specially after the sufformatives ו and י; perhaps in order that the fem. suffix may not be confounded with the parag. ך; as וַיִּגְרְשׁוּם Ex. 2 : 17, for וַיִּגְרְשׁוּן; וַיִּצְאֵם, 1 Sam. 6 : 10. Gen. 26 : 15. Num. 17 : 3. 4. Josh. 4 : 8. Hos. 2 : 14. Prov. 6 : 21. But ך is used in Jer. 48 : 7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp., but rarely in the Praeter; see No. 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut., Imp., and Infinitive.

(8) Wherever there is a union-vowel, it always takes the tone. The suffixes כָּם and כֶּן always draw down the tone upon themselves, removing it two places if necessary; and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix הָ or בָּהּ when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ם, ך, from ךָּה, ךָּה, etc. Others would seem to come from forms which are now obsolete in Hebrew; as הָ from אָהָה—אָהָה *thou*, like אָהָה *I*; כָּם, from אָכָם etc. The form הָ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.]

Note. Verbal suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nominative case.

§ 311. *Changes made by suffixes, in the vowels and consonants of the Heb. verb.* The changes of the *vowels* are seen in the paradigm. In respect to the *consonants*, the following changes take place; viz. Praet. 3 fem. הָ becomes הַ (הַ); the fem. הָ (הָ) becomes הָ; 2 plur. masc. הָ becomes הָ; as the paradigm shews. The forms ending with הָ receive ו in its room.

Notes on the Paradigm.

[§ 312. KAL, *Praeter third person masc. singular*. In יָצַח , as the tone is moved forward, the first vowel falls away, § 133; the second vowel of the original word being thrown into a simple syllable, becomes long, § 130; but where the syllable remains *mixed*, Pattahh continues, as יָצַח . In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final *T'seri* retain it, when a long vowel is required in the last syllable of the verb; as יָצַח .

(2) *Praeter 3 fem.* substitutes ה for the final ה , unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suffix begins with a *vowel*, (which for the *fem. sing.* occurs only in $\text{הָ} \text{בִּי} \text{הָ}$) that the final ה is taken away from this syllable (§ 90. 1), which of course, as it then becomes simple, prolongs the Pattahh, § 130. E. g. with suff. הָ , יָצַח , where the *T'seri* of the suffix is shortened, in consequence of falling into a mixed syllable without the tone, § 129. *a*. So $\text{בִּי} \text{הָ}$ make, by the same rules, יָצַח , יָצַח .

NOTE. The suffix הָ and הָ sometimes assimilate their ה to the final ה of the verb; e. g. $\text{יָצַח} = \text{יָצַח}$ 1 Sam. 1: 24; $\text{יָצַח} = \text{יָצַח}$, Jer. 49: 24.

(3) *Praeter 2 fem.* exhibits the form יָצַח before a suffix, (as stated in § 311); and in this way it appears in the same manner as the 1st pers. sing. when it takes the suffix of the 3d pers. sing. and plural. The student will remark that here, and in the 2d pers. plural, a *union-vowel* is provided for the verb by adopting such forms as יָצַח , יָצַח .

(4) *The Infinitive* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. *the final vowel is thrown back upon the first radical and shortened*. If the verb be *Guttural*, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the paradigm. The variety of punctuation with the suffixes הָ , בִּי , בִּי , may also there be seen.

The Infinitive of a verb Fut. Pattahh usually takes Hhireq under the first radical before suffixes; as יָצַח in the paradigm; but sometimes Pattahh, as יָצַח , יָצַח , etc. Verbs Pe Guttural sometimes take a Seghol in the first syllable; as יָצַח , Ps. 102: 14.

The Infinitive fem. Segholate takes suffixes like nouns of Dec. XIII.

Hhireq is the usual vowel in the first syllable, e. g. רָשָׁע, רָשָׁעִי; but sometimes Pattahh, as שָׁמֵר, שָׁמֵרִי.

(5) *Future suffixes* are provided with a union-vowel in most cases, where the verb ends with a consonant; in which cases the final Hholem or Tseri of the verb is dropped. But with suff. הָ, כֶּם, כֵּן, these vowels are retained, and *shortened* because they lose the tone. On the other hand, verbs Future Pattahh retain this vowel, and prolong it before a union-vowel; as רָשָׁעִי from רָשָׁע.

(6) *The Imperative* follows the analogy of the Future throughout; and this in regard to verbs final Pattahh, as well as others.

(7) *Participles* follow the manner of the *nouns* to whose declension they belong, in receiving suffixes.

(8) PIEL usually drops its final Tseri before a union-vowel, as in the paradigm; but before הָ, כֶּם, כֵּן, it commonly shortens it into Seghol or short Hhireq, as קִבְּצָה, פָּרְשָׁה; rarely into Pattahh, as פָּרְכָה, Deut. 2: 7. Pattahh final here remains, as רָחֲצָה.

(9) POEL, POLEL, etc., imitate Piel in their suffixes.

(10) HIPHIL appends suffixes to its *full forms*, not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in יִעֲשֶׂה instead of יַעֲשֶׂה.]

Verbs Lamedh He with suffixes.

[§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

NOTE 1. *Praeter 3d sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs as to the ה before the suffix.

NOTE 2. Suffixes beginning with a consonant sometimes cause the original Yodh to be restored; as יִחַיְהוּ, יִבְרַחְמוּ, יִפְתָּחֵם, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns differs much from declension

in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*, properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-forms of the noun and shifts the place of its tone, occasions a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals* or those derived from *verbs*, and *denominatives* or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is *primitive* or *derivative*; and in some cases it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*). The first class are *named concretes*, being used to designate some being or thing; the second *abstracts*, denoting simple action or passion. But to this principle there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. פָּרָס *a vine dresser*, from the primitive גָּרַם *a vineyard*; בְּרִמּוֹן *eastern*, from the verbal בָּרַח *the east*. The forms of these resemble those of the other classes.

[NOTE. *Denominatives* are usually formed, (1) By adding to verbals the masc. derivation יָ, or the fem. יָה; e. g. שֵׁשׁ *six*, שֵׁשִׁית *sixth*; מוֹאבִּי *a Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *an Israelite*, from יִשְׂרָאֵל, etc. Several adjectives also are formed in this manner; as נָכְרִי, fem. נְכִירָה *strange*, from נָכַר *a stranger*; קְדִמּוֹנִי *first*, from קָדַם, etc.

(2) By adding יה , which is usually of the fem. gender. E. g. רֹאשׁ יְהוּדָה *princeps*, רֹאשׁ יְהוּדָה *principium*. Words of this form are sometimes defectively written, as צִיָּצִית for צִיָּצִיתָ , etc.

(3) Rarely by adding the terminations יה , יה , י or יָ . E. g. אֲרִיָּה *a lion*, from אָרִי ; אֶשֶׁה *fire-offering*, from אֵש ; בִּיָּדִי *a deceiver*, from כִּיד ; גִּזְנוּת *a treasury*, from גָּזַן .]

[§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle; e. g. צֶלַת מָוֶת = צֶלַת מָוֶת *shade of death*; בְּלִיעַל *worthless*, from בָּלִי *not* and נֶעַל *profit*.

NOTE 1. Proper names, in their formation, follow the general analogy of verbals as given in § 316. b. Very many of them are *composite*, and consist usually of two nouns, or a noun and a verb. E. g. בֶּנְיָמִין *Benjamin*, i. e. *son of my right hand*; יְהוֹיָקִים *Jehoiakim*, i. e. *Jehovah will exalt*.

NOTE 2. To the first word in composite proper names a Yodh is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God*, from גָּבַר and אֵל ; sometimes a Vav, as שְׁמוּאֵל *Samuel* or *name of God*, from שָׁם and אֵל . The name of God (אֵל or יְהוָה abridged) forms the beginning or the termination of a great multitude of Hebrew proper names.]

Gender of Nouns.

§ 318. The Hebrew has only *two* genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either הָ , ת , תָּ or $\text{תַּ$.

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּא *a sinner*; חַטָּאת *sin*, עִבְרִי *a Hebrew man*, עִבְרִיָּה *a Hebrew woman*; קְטוֹרֶת , fem. קְטוֹרֶת *incense*; מוֹדַע , fem. מוֹדַעַת *acquaintance*. The fem. $\text{תַּ$ is appropriate to words with Gutturals at the end, § 141.

[NOTE 1. Besides these, the following terminations of the feminine

actually occur, although they are rare; viz. (1) אֶ-; as אֶשְׁנָה, for אֶשְׁנָה, § 122. 1. (2) תֶ-; as תִּמְרֵת, poetic for תְּמָרֵת. (3) תֶ- with the proper vowel Pattahh, and with the tone on the ultimate; as תְּקַרֶּת *emerald*, תְּקַרֶּת *pelican*, Ps. 102: 6.

NOTE 2. The endings תֶ- and תֶ- are also *feminine*. They are contracted forms, and stand for the full fem. תֶּ- and תֶּ-, neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, although they have a feminine termination.

(1) Names of men; as יְהוּדָה *Judah*. (2) Offices of men; as מְדִינָה *a governor*. (3) Nations; as יְהוּדִי the nation of *Judah*. (4) Rivers; as אַמָּנָה *Amana*.

(b) Nouns which designate objects such as the following, are *feminine*, although they have a masc. termination.

(1) Names of women; as רַחֵל *Rachel*. (2) Office or relations of women; as אִמָּה *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns; as צֵיֶר *Tyre*. (5) Female beasts; as אֶתוֹן *a she-ass*. (6) Members of the body by nature double; as אֶזְן *the ear*.

NOTE 1. The same word may be masc. in one meaning, and fem. in another; as יְהוּדָה *Judah* or *the Jews*, masc.; יְהוּדִי, *the country of Judea*, fem.

NOTE 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender either in form or signification; as בְּעֵר *a well*; כֶּסֶּר *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

NOTE 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only by practice. What is of the *neuter* gender in the present western languages, is generally designated in the Hebrew by the *feminine*; as בַּת צֵיֶר *daughter of Tyre*, i. e. city of Tyre.

NOTE 2. Nouns of the *dual* number are universally of the *common* gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious.

A considerable number of masc. nouns form their plural as if they were feminine; while many feminine nouns have plurals of the masculine form, § 327. 1.

E. g. masc. אב *a father*, plur. אבות. Fem. חטה *wheat*, plur. חטים, etc.

NOTE. The GENDER of the plural, let the FORM be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. forms of the plural, but the gender of both forms is the same, viz. it is the same as that of the singular.

Formation of fem. nouns from masc. ones.

[§ 323. The addition of fem. terminations (§ 319. b) to the masc. forms, usually occasions some change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) (1) The ending ה־ draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 133. (2) In nouns, etc., of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dagħ. forte, or in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. Segholates receiving ה־ fem. assume the suffix-form in order to take it; see par. Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. ה־. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. ה־ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סוס	סוּסָה	VI.	מֶלֶךְ	מַלְכָּה (4)		עץ	עֵצָה
	תַּחְתּוֹן	תַּחְתּוּנָה		בַּעַל	בַּעֲלָה (4)	VIII.	תֵּם	תֵּמָה (3)
II.	מוֹצֵא	מוֹצְאָה		אִמֵּר	אִמְרָה (4)		נֶץ	נֶצָה (3)
III.	גְּדוֹל	גְּדוּלָּה (1)		עֶגֶל	עֶגְלָה (4)		בֶּן	בִּנָּה (3)
	מִתּוֹק	מִתּוֹקָה (1)		אֶכֶל	אֶכְלָה (4)		חֵק	חִקָּה (3)
	עֲצוּם	עֲצוּמָה (1)		חֵזֶק	חֵזְקָה (4)		בִּז	בִּזָּה (3)
	פְּרִיא	פְּרִיאָה (1)		עוֹל	עוֹלָה (4)		גֶּן	גִּנָּה (3)
	מִקֵּים	מִקְרָמָה (1)		צִיד	צִידָה (4)		שָׂר	שָׂרָה (3)
IV.	נֶקֶם	נֶקְמָה (1)	VII.	אֶרֶץ	אֶרְצָה (2)	IX.	רֶפֶה	רֶפָה (5)
V.	זָקֵן	זָקְנָה (1)		מוֹקֵר	מוֹקְרָה (2)		מֶרְאָה	מֶרְאָה (5)
	יָעוּ	יָעִנָּה (irreg.)		יָעַ	יָעָה			

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see par.) so among the *feminines* derived from ground-forms belonging here, are some that imitate the fem. of Dec. VI.; e. g. יָרֵךְ fem. יָרֵכָה, יָעַל fem. יָעֵלָה. For the form מְחוּק, fem. מְחוּקָה, under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ה makes no change in the original word; e. g. חֲטָא, חֲטָאָה; עָבַר, עָבְרָה, etc.

(c) The Segholate endings הַ, הָ, (1) Affect the *penult* vowel in the like manner with הֶ; see above, a. They change the *ultimate* mutable vowel, according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ, אִשָּׁה; שָׁלוֹשׁ, שָׁלוֹשָׁה; נָחֶשֶׁת, נָחֶשֶׁתָּה; גָּבִיר, גָּבִירָה, etc.; § 127, Exceptions.

NOTE. The Fem. Segholate form is usually chosen for the *construct* state; while הַ is more common in the *absolute* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. and IX. are not susceptible of fem. Segholate endings. Nouns in Dec. VIII. omit the Daghes in the double letter and lengthen the preceding vowel, when they assume the Segholate form; e. g. אֶשְׁרָה, אֶשְׁרָהּ.]

Formation of the Plural.

§ 324. The Hebrew, like the Greek, has three numbers, the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually by annexing to the singular, (1) יִם. (2) ם simply, in some words ending in

E. g. (1) סוּס plur. סוּסִים. (2) נָכָרִים, נָכָרִים; also as לָוִי, לָוִיִּם. But the plural ending, as might be expected, is sometimes written *de-fectively*; as חַזְיָנִים, also חַזְיָנִם, § 63.

(b) *The unusual forms of the plural*, are (1) יָן; e. g. מְלָךְ plur. מְלָכֵין, Prov. 31: 3. (2) יָי; e. g. חֲלוּנִי, חֲלוּנֵי, Jer. 22: 14; גּוֹבֵי Nah. 3: 17. (3) Perhaps יָי; e. g. מִנֵּי, מִנֵּי, Ps. 45: 9. The forms 1 and 2 coincide with the Chald. and Syriac plurals.

§ 326. *Plural feminine.* The plural of fem. nouns

is formed, (a) By changing the terminations ת־ה, ת־ה of the fem. sing. into ו־ה, and by corresponding vowel changes.

E. g. תורה, plur. תורות; אגרת, plur. אגרות; טבעה, plur. טבעות. The ת of the fem. ending sing. is, in a few cases, retained in the plural as if it were a radical; e. g. masc. בל, fem. בלָה, fem. plur. בלָהות.

(b) By annexing ו־ה simply to those feminines which in the singular have a masc. form; as באר, plur. בארות, § 320. Note 2.

(c) By changing י־ה into י־ה, as עברית plural מלכיות; and ו־ה into י־ה, as מלכות plural מלכיות.

NOTE 1. The plurals under c appear to be derived from obsolete forms of the sing. in י־ה and י־ה. Nouns of these classes sometimes also form their plural after the usual manner; as הנהיגה, plur. הנהיגות; ונהיגה, plur. ונהיגות.

NOTE 2. The plural ending of the fem. form is not unfrequently written *defectively*; as קלה for קלות, etc.

HETEROCLITES.

[§ 327. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as have a masc. singular, and yet have a plural of the fem. form and masc. gender, e. g. אב, plur. אבות, § 322 and the Note; also such as have a fem. singular, and a plur. of the masc. form and fem. gender, e. g. לבנה, plur. לבנים. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שנה fem. a year, plur. שנים and שנות fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פנים, the face. (4) Some are found only in the singular; e. g. עוף fowl, בנה children, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plural in addition to the first one; e. g. גומה a high place, plur. גומות, *pluralis pluralium* גומותים.]

Formation, use, etc., of the Dual.

§ 328. The dual is usually formed by adding the termination **־ים** (**־יך**) to the forms of the singular; e. g. (a) To masculines without change. (b) To feminines in **־ה**, after changing the final **ה** into **ת**.

E. g. (a) **יְדַיִם**, **יְדָיִם**. (b) **יְרַכְתֶּיךָ**, **יְרַכְתֶּיךָ**. In nouns of Dec. VI. the dual ending is appended to the suff. form, as **רִגְלָיִם**, **רִגְלֶיךָ**; see paradigm.

NOTE. The dual endings appear, in some few cases, to suffer contraction; e. g. **דְּחִין** for **דְּחִיךְ**, **יְרַכְתֶּיךָ** for **יְרַכְתֶּיךָ**, **יְרַכְתֶּיךָ** for **יְרַכְתֶּיךָ**. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects as are double either by nature or by custom.

[E. g. **יְדַיִם** *the two hands*; **נְעָלִים** *a pair of shoes*, etc. The names of members of the human body which by nature are double, have also a plural as well as a dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as **כַּפַּיִם** *hands*, **כַּפּוֹת** *handles*.

NOTE 1. In a few instances the dual form stands, instead of the plural, for a greater number than two; e. g. **שֵׁשׁ כַּנְפִּים** *six wings*; **שְׁלֹשׁ שְׁנָיִם** *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases it is difficult to show the reason of the dual form; as **צֶהְרָיִם** *mid-day*, etc. Perhaps it is intensive.

NOTE 2. The words **שָׁמַיִם** *heavens* and **מַיִם** *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of *common* gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. **הַדְּמוֹת** *walls*, dual **חֹמְתַיִם** *two walls*, etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

Construct state.

§ 332. The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns in such a relation are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

Changes of Consonants in declension of Nouns.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(a) In all classes of masc. nouns sing. (not having a fem. form, § 320), the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in הֶ־ change this ending into תֶ־; as יִרְאַה, const. יִרְאַת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending יִם־ and the dual יִם־ become יִי־; as סוֹסִים, const. סוֹסִי; יָדַיִם, const. יָדַי.

(d) Plurals in וְ suffer no change in their consonants, in the construct state.

REMARK. The *vowels* of words are also affected by regimen or construct state; see § 341 seq.

Suffix state.

§ 334. This is that form of nouns to which are appended or suffixed fragments of pronouns equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוּסוֹ *his horse*, etc. So קוֹל *voice*, קוֹלוֹ *vox ejus*.

NOTE. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent in general to nouns in the G.n. case, and as putting the noun to which they are suffixed into a kind of regimen or const. state. Frequently the suff. state requires the same vowel-changes as to the const. state, *but not always*; as may be seen by the paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs, § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs, § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) The second form of suffixes prefixes a *union-vowel*, in which shape they are appended to nouns *singular* ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here *all* the suffixes take a union-vowel; and all of them, except that of the 1st person sing., insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column, (a) Containing those which are attached to nouns *singular* ending with a *vowel*; the second, (b) Those which are attached to nouns *singular* ending with a *consonant*; the third, (c) Exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

	(a)	(b)	(c)
Sing.	Simple form.	With un. vowel, etc.	Suff. to nouns plural.
1. <i>my</i>	י־	י־	י־ (י־ _{אֲ})
2 m. <i>thy</i>	יָ, יָ _{אֲ}	יָ יָ _{אֲ}	יָ (יָ _{אֲ})
2 f. <i>thy</i>	יָ	יָ כִּי יָ	יָ יָ כִּי יָ
3 m. <i>his</i>	יָ הוּ ו	יָ הוּ הוּ ו	יָ הוּ הוּ poet. יָ הוּ
3 f. <i>her</i>	יָהּ	יָהּ יָהּ	יָהּ
Pl. 1. <i>our</i>	נִי	נִי	נִי
2 m. <i>your</i>	כֶּם	כֶּם	יָכֶם
2 f. <i>your</i>	כֶּן	כֶּן	יָכֶן
3 m. <i>their</i>	הֶם	הֶם poet. מוּ	יָהֶם poet. מוּ
3 f. <i>their</i>	הֵן הֵן	יָהֵן יָהֵן	יָהֵן]

Notes.

[NOTE 1. *Unusual suffixes to nouns singular.* SING. SUFF. 2 masc. יָ Ps. 139: 5, יָ Ps. 10: 14.—2 fem. sing. יָ Ezek. 5: 12, יָ Ezek. 23: 28, יָ (for יָ) with יָ parag. Nah. 2: 14, יָ Ps. 103: 3.—3 fem. יָ without Mappiq Num. 15: 28, יָ Ezek. 36: 5 for יָ. PLURAL; 1 pers. יָ Ruth 3: 2. Job 22: 20.—2 fem. יָ Ezek. 23: 48, 49.—3 masc. יָ 2 Sam. 23: 6.—3 fem. יָ 1 K. 7: 37.

NOTE 2. *Unusual suffixes to nouns plural.* SING. SUFF. 3 masc. יָ Ps. 116: 12, Chaldaic.—3 fem. יָ Ezek. 41: 15, for יָ. PLURAL; 2 fem. יָ Ezek. 13: 20.—3 masc. יָ Ezek. 40: 16.—3 fem. יָ Ezek. 1: 11; all with יָ parag. gic.

NOTE 3. The suff. יָ joined to a noun ending with י, usually coalesces with it; e. g. גֹּיִי *a nation*, גֹּיִי (*gōyī*) *my nation*; but sometimes as פְּרִיִּי *my fruit*.

NOTE 4. The sing. forms 3 pers., יָ, יָ are appended to nouns of Dec. IX.; יָ is parag. for יָ, § 125. c.

NOTE 5. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as יָ for יָ, יָ for יָ, Gen. 4: 4. יָ, etc. (2) Sometimes a sing. suff. is attached to a

plur. noun ; עֲדוּתִי for עֲדוּתִי, Ps. 132 : 12 ; מִבְּנוֹתָי for מִבְּנוֹתָי, Deut. 28 : 59 ; אֲבֹתָיִם for אֲבֹתָיִם, etc. (3) *Vice versa*, plur. suffixes are sometimes appended to the singular ; e. g. בְּנוֹתָיִךְ for בְּנוֹתָיִךְ, *thy building*, for בְּנוֹתָיִךְ, Inf. noun from בָּנָה Ezek. 16 ; 31. Nos. 2 and 3 are doubtless oversights of transcribers.

REMARK. The suffixes בָּנָה, בָּנָה, בָּנָה, בָּנָה, are called *grave*, because they always bring down the *tone* upon them ; while other suffixes are called *light*, because they do not affect the tone uniformly in this manner. With nouns *singular*, the *grave* suffixes take no union-vowel. With nouns *plural*, they have one, *but do not allow it to take the tone*. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. הָ takes the tone when preceded by a consonant ; and loses it when preceded by a vowel.]

§ 337. Feminines in הָ, in order to receive suffixes, change the final הָ into הָ.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. בָּנָה, plur. בְּנוֹתָיִם, with suff. בְּנוֹתָיִם, where the ending הָ is dropped, and the suffix בְּנוֹתָיִם taken in its room. So בָּנָה ; dual בְּנוֹתָיִם, with suff. בְּנוֹתָיִם, dropping הָ and taking בְּנוֹתָיִם.

Notes on nouns with suffixes, Par. XXIV.

[§ 340. This paradigm shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes, in connection with a masc. noun ending with a consonant. A fem. noun terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אֶבֶן in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has a Yodh, as if from a form אֶבֶן ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אֶבֶן is אֲבָנִים ; which takes suffixes like the plural of בָּנָה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in הָ and הָ with suffixes, see § 390 and Dec. XIII. in the paradigm of nouns. For anomalies as to suffixes appended to fem.

nouns, see Rosenm. Comm. in Zach. 4: 2, where is a large list of them.

Changes of vowels in the declension of Nouns.

§ 341. As regimen and the suffix state usually either change the tone of words, or occasion contraction in the method of uttering them, it follows of course that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the consonants, see § 333.

§ 342. VOWEL CHANGES. (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away; but in nouns, etc., of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבַר, plur. דְּבָרִים; with suff. דְּבָרִי, דְּבָרֶיךָ; and so with all the suffixes which are either monosyllabic, or being dissyllabic have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אֹיִב, אֹיִבִּים, אֹיִבִּי, אֹיִבֶיךָ, etc. See paradigm of nouns, Dec. VII.

NOTE I. Nouns of Dec. VI., i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form in order to receive suffixes, or to make the dual; e. g. abs. מְלָכָה, with suff. מְלָכָהּ, dual מְלָכֹת.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the *ultimate* one is usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דְּבָרָם, דְּבָרֶיךָ. (2) In the const. state; as דְּבַר אֱלֹהִים, *the word of God*. But in Dec. VI. the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII., words in the const. state for the most part (but not always) remain unchanged; see par. of Dec. VII.

NOTE 2. The suff. הָ allows of two different forms in the noun to

which it is appended; e. g. (1) It shortens the ultimate vowel; as שֵׁם *name*, שְׁמֶךָ *thy name*. (2) It places it in a simple syllable by combining the final letter of the root in a syllable with itself, and of course it then requires the previous vowel to be long; as דְּבַרְךָ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as דְּבַרֵּיכֶם. (2) By const. state; as דְּבַרֵּי הָעָם *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel (as in masc. nouns), feminines in ה־, (1) Before a suffix beginning with a *vowel*, merely change ה into ת. (2) Before a suffix beginning with a consonant they not only change the ה into ת, but also shorten the vowel immediately preceding the ת.

E. g. (1) שָׁנָה, with suff. שְׁנָתוֹ. (2) שְׁנֵיתֵיכֶם. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

General rule respecting plural suffixes.

§ 344. (1) In masc. nouns plural, *light* suffixes are attached to the absolute state abridged; *grave* suffixes (§ 336. Remark) to the construct state. (2) In fem. nouns plural, all the suffixes are attached to the construct state.

DECLENSION OF NOUNS MASCULINE.

First declension.

§ 345. This comprehends all nouns, whether monosyllabic or polysyllabic, *whose vowels are all immutable*.

E. g. צִיר, קָם, גֵּר, כָּחַב, אֲבִיוֹן, מְלָכִית, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. Of course not a few nouns

that are *feminine* belong here also ; e. g. those ending in *יָרָה*, *יָרָה*, etc., and many others. Whether a noun is masc. or fem., it belongs here if the vowels are *immutable*. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in *קוֹלִי*, *לְבוֹשִׁי*, etc., the vowels are obviously immutable ; but the vowels in *בְּצֻלָּי*, *שְׂפָרָי*, etc., can be known to be immutable only from a lexicon, or from a knowledge of etymology.

[§ 346. *Notes on the paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II. ; e. g. *חֶרֶשׁ*, const. *חֶרֶשׁ*, Dec. II. ; but plur. const. *חֶרְשֵׁי*, Dec. I. The lexicons note such. (3) Some few nouns having *i* in the abs. state, exchange it for *ı* in some of the derived forms ; see Par. Dec. I. c, also § 127. Except. I. § 270. b. 1. In the Par., *d* presents the manner in which nouns with a final Guttural and Pattahh furtive are declined.]

Second declension.

§ 347. This includes nouns *with final Qamets or Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state *singular*, before the grave suffixes, and sometimes before *ךָ*, final Qamets goes into Pattahh, § 342. b. In the *plural*, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c.

REMARKS. (a) The penult vowel in nouns of this Dec. being *immutable*, of course it is not affected by either regimen or suffixes. (b) Final Qamets is also immutable in many words, although it cannot be distinguished by the mere appearance ; e. g. *מִוֶּרֶשׁ*, plur. const. *מִוֶּרְשֵׁי*, etc., of Dec. I. Etymology and the lexicons determine such cases. (c) Some nouns with final Qamets mutable belong to Dec. VIII. ; e. g. *יָם* plur. *יָמִים*, etc. The mode of declension, or of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

[§ 349. *Notes on the paradigm.* (1) Under *a*, *דְּמָכֶם* (for *דְּמָכֶם*) is *sui generis*. So from *יָד* *hand*, we have both *יָדְכֶם* and *יָדְכֶם*. (2) Cases like *c* and *d* (with final Pattahh) are rare. Only the forms of the

plural determine the declension, to which they belong. (3) Some participles in Niphal from verbs נָא, seem at first view to belong here; but they drop their Qamets in the plural, e. g. נִטְמָאִים instead of נִטְמָאִים; and such forms of participles as נִטְמָאִים probably have a ground-form like נִטְמָא of Dec. VII.]

Third declension.

§ 350. This comprises all nouns which have an *immutable vowel in the final syllable, and Qamets or Tseri pure and mutable in the penult*.

§ 351. *Changes*. Out of the abs. state, the mutable vowel of the penult falls away.

REMARKS. (a) Polysyllabic nouns, like בְּלִיָּוָה, etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיָּהּ = בְּרִיָּה, Dec. I. The lexicons, etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in גְּלוּת, חֲזוֹת, etc., with Qamets impure, and so belonging to Dec. I.

[§ 352. *Notes on the paradigm*. (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghest forte in the const. state, etc., as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol under ח in const. חֲזִיָּוָה, is occasioned by the Guttural; so עֲשָׂרִים, etc. But ע also takes Hhireq short, as const. עֲשָׂרִים. (3) As to exchanging Hholem for Shureq in *f*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under א in the sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d*. 2; the plur. is regular. The word, however, can scarcely be considered as really belonging to Dec. III. (5) In *h*, the short form in the const. state (גְּדוּלָה *gedhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases as מְדוּרָה plur. מְדוּרִים, it is probable that the ground-form of the plural is מְדוּרָה; only the singular properly belongs to Dec. III. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. סְרִיס const. סְרִיס, as of Dec. III.; but plur. סְרִיסִים, as of Dec. I.]

Fourth declension.

§ 353. This includes *all dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult*.

§ 354. *Changes.* (a) Out of the ground-form the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ה, the final Qamets shortens into Pattahh, § 342. b. (c) In the plur. const. and before the plur. grave suffixes, both the vowels of the ground-form fall away (§ 342 c), and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

[§ 355. *Notes on the paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The lexicons will determine their nature. (2) The examples *c*, *d*, *e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in the first vowel; as the vowels under Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of חֲזַק in *f*, with a Pattahh for the first vowel. (4) Nouns of the form *g*, derivatives of חֶלֶב, belong in general to Dec. III., having the final נֶמֶט immutable. But in some few cases, like חֲזַק, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.]

Fifth declension.

§ 356. This comprehends dissyllabic nouns, with *Tseri* pure in the ultimate and Qamets pure in the penult.

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., except that the singular const., and the form before the grave suffixes, differ more sensibly from the sing. absolute; see § 358. 3.

[§ 358. *Notes on the paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to the present usage. (2) The Segholate forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension; but it may be accounted for by the near relation of the vowels Pattahh and Seghol, and from the fact, that Seghol is very rarely employed as the final vowel of nouns, except in cases of Dec. VI., where it is merely

furtive. We should naturally expect short Hhireq before the grave suffixes; but the regimen form is adopted. Comp. Dec. VII., where the endings are in Tseri likewise. (4) Derivates of לָנֶה (like נֶהֱנֶה) which apparently belong here, have a Tseri immutable and belong to Dec. III. The same is the case with a considerable number of other nouns and participials; e. g. יָרַן, יָרַח, יָשָׁן, חָפֵץ, אָבֵל, שָׂכַח, שָׁמַח, etc., all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. עָקַב, const. עָקַב, Dec. III.; but plur. const. עָקְבִּי, Dec. V.]

Sixth declension.

§ 359. This comprises dissyllabic nouns, *which have the tone on the penult and a furtive vowel in the final syllable*.

In other words, this declension includes all Segholate nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings תָּ-וּ, which belong to Dec. XII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

NOTE. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants; as מִלֵּךְ, original form מִלְכֵּךְ, with suff. מִלְכִּי, etc.

§ 360. *Changes*. (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the *original* form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the *original* vowel of the ground-form in the first syllable is restored.

NOTE. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-form is *pure in all cases*, and mostly short. It is either of the *A*, *E*, or *O* class; as (1) מִלֵּךְ. (2) סִפֵּר, סִפְרֵךְ, סִפְרֵךְ.

(3) קָדַשׁ, קִדְּשׁ, קִדְּשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed into Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original-vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

[§ 363. *Notes on the paradigm of the A class.* (1) All these having Pattahh under their first radical for their *original* vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, shew the manner in which the Gutturals influence the form of these Segholates, § 141.

(4) A few words belonging here, retain the *original* ground-form; e. g. גִּיּוֹן, שִׁיּוֹן, אִרְיָה (not אִרְיָה), etc.]

[§ 364. *Notes on the E class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the Tseri would be changed into Seghol, § 142. *d*; but Tseri often appears in the first syllable. (2) The examples *f*, *g*, exhibit the influence of ה Guttural; the example *h*, that of a *final* Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like הִקְרִי from הִקְרִי. (3) The student must not fail to note, that although such nouns as קִבְּרָה, הִזְכֵּר, etc., exhibit in the abs. state the same appearance as those of the *A* class, viz. הִזְכֵּר, yet in the suff. state the difference in the *original* vowels is at once discerned; e. g. קִבְּרָה, קִבְּרִי, but מִלְכָּה, מִלְכִּי, etc.

(4) *Original* forms are sometimes found here; as הִזְכֵּר, הִזְכֵּר, etc.

REMARK. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. הִזְכֵּר, הִזְכֵּר, etc., see Lex.]

[§ 365. *Notes on the O class.* (1) The examples *i*, *j*, exhibit Qamets Hhateph (in the suff. state), which corresponds to the Hholem of the abs. state. This Hholem, long and pure, is probably the vowel of the original form; as in קִשְׁתָּה qōsht. (2) In *k*, the influence of ה Guttural is seen. For the form of the suff. state פִּעֲלָהּם pō-ōl-khēm, see § 140. Sometimes this form appears without a Guttural; e. g. קִטְּבָהּ, from קִטְּבָה, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. abs. and plur. light suff. state; an occurrence very rare among nouns of this class.

ANOMALIES. The nouns שִׁרְשָׁה, קִדְּשָׁה, אִזְהָה, exhibit some anomalies in regard to their vowels; plur. שִׁרְשָׁהם shō-rā-shīm, קִדְּשָׁהם

qō-dhā-shīm, אֶהְיֶה, etc. Also בָּהֶן, לָגַת, נִכְח, have anomalous plurals; see the Lex. on these words.

An *original* form here is קָשָׁט.]

[§ 366. *Segholates of verbs ע' and י'.* (a) Those of the *A* class have two forms, viz. with middle ו (as in *m, n*), which out of the abs. state quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o, p*), which out of the abs. state quiesces in Tseri or Hhireq. The forms like מָנַח, מָנַח, with Qamets for a penult vowel without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ו in proper Hebrew nouns. Some of the forms, like עָרַר, have a regular plural.

(b) Those of the *E* class all belong to Dec. I., and quiesce in Tseri or Hhireq; as בָּרַךְ, בָּרַךְ, etc., the Segholate form not being admissible here.

(c) Those of the *O* class all quiesce in Hholem or Shureq in the *singular*, which belongs to Dec. I.; as *q, r*. But the plur. is occasionally regular; as in these examples. The form דָּוָר is equivalent to דָּוָר, and שָׁוֵר = שָׁוֵר. The same words sometimes have regular and irregular forms in the plural; e. g. דָּוָר, דָּוָרִים and דָּוָרִים.]

[§ 367. *Segholates derived from verbs ל'ה*, imitate the Inf. Segholates. The root of verbs ל'ה is properly ל' or ל', § 280. Hence, as neither י nor ו at the end of a word will bear a furtive vowel before them (§ 120 b), so that we cannot write לָהֶן, לָהֶן, the form of the word is changed so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The paradigm exhibits the change which a pause-accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

NOTE. The final quiescent י and ו here, do *not* make their vowel *immutable*. The general law of the vowel yields here to the law which respects the form of the noun in the suff. and plur. state. Forms like לָהֶן = לָהֶן, are not found in the suff. or plur. state, in our present Hebrew.]

[§ 368. *Infinitive Segholates.* So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often

employed as a mere noun. The class of simple nouns with such forms as *דָּבַשׁ*, *שָׁבֵם*, *בָּאָר*, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as *קָטַל*. The examples *x*, *y*, *z*, exhibit the modes of declining nouns of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

NOTE. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc., they conform altogether to the model of Segholates.]

[§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take in the first syllable the vowel appropriate to the plur. construct; e. g. *עֲשָׂרִים*, *עֲשָׂרִים* instead of *עֲשָׂרִים*; so *שָׁבָעִים*, *שָׁבָעִים*; *שָׁלֹשׁ*, *שָׁלֹשׁ*; *דָּלִיּוֹ* for *דָּלִיּוֹ*. Forms like *שָׁקָמִים* for *שָׁקָמִים*; *חֲבָנִים* for *חֲבָנִים*, etc., sometimes occur.

NOTE. In the plur. construct, Daghest forte *euphonic* is not unfrequent; as *חֲבָנִי* for *חֲבָנִי*, *עֲשָׂבוֹת* for *עֲשָׂבוֹת*, § 77. Some other singularities of particular words are noticed in the lexicons.]

[§ 370. *Segholates with a paragodic ה־*. This is appended, like the light suffixes, to the original form of the word; e. g. *אֶרֶץ*, *אֶרֶץ*; *גִּלְדָּה*, *גִּלְדָּה*; *לֵילִי*, *לֵילִי*; *שָׁבָעִים*, *שָׁבָעִים*, etc., the tone uniformly remaining on the penult.]

Seventh declension.

§ 371. This comprises nouns with *Tseri* pure in the ultimate, (in a few cases with Hholem pure), which are either monosyllabic, or have the preceding vowels immutable.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* (and the Hholem also) generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

[§ 373. *Notes on the paradigm.* (1) This declension includes most of the active participles in their masc. forms, which are declined like *b*, *c*. The Part. of verbs *ב* Gutt., are declined like *d*. (2) The

forms like *d, e*, with Pattahh final (instead of Tseri) in the const. state, are not confined to nouns בִּ Guttural, but appear in several other nouns; e. g. מִסְפָּר, const. מִסְפָּר. It is peculiar here, that a number of nouns which take a final Pattahh in regimen, throw away the preceding Pattahh in such a case, and take a Hhireq; e. g. מִפְּתַח, מִפְּתַח; מִרְבֵּץ, מִרְבֵּץ, etc. Probably this is in order to avoid two Pattahhs in mixed syllables and in immediate succession, neither of which is furtive. (4) The example *c* presents Seghol before the consonant-suffix בָּם, etc.; as in some few cases is the usage. (5) The final Tseri in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained in *monosyllabic* words; as in the examples *a* and *g*. Comp. § 358. 4.

(6) Some nouns, as בָּר, זֶן, זֶה (obs. root), lose their vowel in the suff. state and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי, זֶןִּים, זֶהִים.

(7) But few nouns which have final Hholem pure, are inflected in the manner of this declension; e. g. אֶשְׁכֵּחַ, plur. אֶשְׁכֵּחִים; קֶדְקֶד, suff. קֶדְקֶדִּי. Peculiar is plur. בָּמוֹת, plur. *pluralium* בָּמֹתִים.]

Eighth declension.

§ 374. This includes all nouns, *which insert Daghesth forte in the final letter of the ground-forms when they receive an accession.*

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the Daghesth forte of the final letter to appear; and if such accession takes the accent, the final long vowel (when pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 132 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָל, חָקַק, עָז, עָז, עָז, etc.; and also the participles of these verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped, or assimilated to the final one; as לָבֵב for לָבֵב; Inf. הָזַר for הָזַר, etc. (c) Some words which are primitive or are derived from a Pilel form of verbs; as מָגֵן, מָגֵן, etc.

[§ 376. *Notes on the paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as *יָם*, Qamets is retained. (2) In *c* the exchange of Pattahh for Hhireq in the suff. state, e. g. *יָמָר*, *יָמָרִי*, is peculiar, and is found in but few cases. (3) In *d* the Tseri sometimes goes into Pattahh, as *יָמָר*; *יָמָר* with suffix pronoun makes *יָמָרִי*, but with *יָמָר* parag. *יָמָרִי*. In like manner Seghol-final goes into Hhireq short: as *יָמָרִי*, *יָמָרִי*. (4) In *e, f*, the short vowels may be either *u* or *o*, § 128 *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the form in *i*, make the const. in *יָ*, except in the phrase *יָמָרִי*. Nouns in *יָ* double the Yodh when accession is made; as *יָמָרִי*, *יָמָרִי*.

NOTE 1. When the final letter is a Resh or a Guttural and cannot be doubled, the compensation for Daghes excluded is as usual; see § 112. This brings the words in question within other declensions; e. g. *יָמָר*, const. *יָמָר* with light suff. *יָמָרִי* (for *יָמָרִי* § 112), plur. *יָמָרִים*, const. *יָמָרִי* etc. with Qamets immutable, i. e. the sing. belongs to Dec. II. *c, d*, and the plur. to Dec. I. But nouns like *יָמָר*, const. *יָמָר*, with suff. *יָמָרִי* plur. *יָמָרִים* (for *יָמָרִים* § 112), belong to Dec. I., inasmuch as the vowel throughout is immutable.

NOTE 2. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. *יָמָר*, *יָמָרִים*, etc.; for which, see the lexicons.]

General Remark. Nouns of various declensions as to their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles adopted respectively in other declensions.

Ninth declension.

§ 377. This comprises *all those words ending in יָמָר, which are derived from verbs יָמָר*.

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc., the ending *יָמָר* is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the paradigm.* (1) It is only the final ending *יָמָר* which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the

general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a*, *b*. (3) The const. vowel Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

Tenth declension.

§ 380. This includes *all nouns with the feminine ending* נִ- *and the preceding vowels immutable.*

§ 381. *Changes.* In the const. state נִ- becomes נִ- ; before suffixes it becomes נִ- or נִ- . The plural is usually נִ .

[§ 382. *Notes on the paradigm.* (1) In regard to the fem. ending נִ- in the abs. state; although its vowel coalesces with a Quiescent, and on general grounds would be immutable, yet in this case the law of the vowels yields to the demands of case or relation, i. e. a change of the vowel is effected by a more imperious law, which requires a change in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The reader will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

Eleventh declension.

§ 383. This comprehends *all nouns with the fem. ending* נִ- *and a mutable Qamets or Tseri in the penult syllable.*

§ 384. *Changes.* These are the same as in Dec. X.; except that here the vowel of the penult, being mutable, falls away in the const. state and before suffixes.

[§ 385. *Notes on the paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X., with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c*, *d*, *e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a

new vowel arises, agreeably to § 137, § 138. (3) Many nouns of Dec. XI. as to the *absolute* state, out of this state conform altogether to Dec. XIII; so that only the *abs.* state belongs to Dec. XI., and all the rest to Dec. XIII. Such are *f*, *g*; and such are many words which are noted in the lexicons.]

[§ 386. REMARKS. (1) Many fem. nouns apparently belong here, but in reality to Dec. X., because the *penult* vowel is immutable; e. g. מִלָּה, מִלָּה, מִלָּה, מִלָּה, etc.; all such a good lexicon notes.

(2) A few nouns (by usage) are employed as belonging both to Dec. X. and XI.; e. g. מִלָּה const. מִלָּה, with suff. מִלָּה Dec. X.; so מִלָּה, with suff. מִלָּה Dec. X., but commonly the const. is as מִלָּה, with suff. מִלָּה, etc., of Dec. XI. The lexicons should designate such.]

Twelfth declension.

§ 387. This includes *all those fem. nouns in הַ- which are derived from Segholates of Dec. VI.*

NOTE. The feminine ending is attached to the *original* masc. form of the Segholate, as מִלָּה, original form מִלָּה, fem. מִלָּה; so that these nouns have the *appearance* of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the paradigm.* (1) The example *a* is a derivative of the *A* class of Segholates; *b*, *c*, of the *E* class; *d*, of the *O* class. (2) The form in *e* exhibits the effects of Ayin Guttural upon the vowel-points of a word.

REMARK. There is a number of nouns which in appearance belong to this declension, e. g. מִלָּה, מִלָּה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. מִלָּה, not מִלָּה, etc., as it would be in Dec. XII.]

Thirteenth declension.

§ 390. This includes all fem. Segholates in תַּ- and תַּ-; i. e. *all those which have the tone on the penult and a furtive vowel in the final syllable.*

NOTE. The furtive vowel here is Seghol or Pattahh; and as it is *factitious* it appears only in the *abs.* and *const.* state. The *original*

vowel reappears, as in Dec. VI., whenever the word receives any accession. All fem. Infinitives and participles in תִּ- or הִ- fall under this declension.

§ 391. *Changes.* The sing. number is declined as in Dec. VI. The plur. absolute is quite anomalous, sometimes dropping the original final vowel of the ground-form, and sometimes retaining it.

[§ 392. *Notes on the paradigm.* (1) The example *a* exhibits the manner of Segholates belonging to the *A* class ; *b*, *c*, those of the *E* class ; *d*, *e*, those of the *O* class, whose short vowel may be short *o* or *u*. (2) The fem. Inf. const. forms are declined as in *f*, *g*, *h*.

REMARK. Some nouns of the *E* class take Pattahh in the syllable which precedes a suffix ; e. g. יוֹגֵקֶת, יוֹגֵקֶתִי ; Inf. form, שִׁבְחֵת, שִׁבְחֵתִי, Ps. 23 : 6.]

NOUNS OF THE DUAL NUMBER.

[§ 393. These are exhibited in Par. XXVII. (a) From the paradigm it appears, that the *construct* state of the dual is the same as that of the plur. masc. in יִם . To this form the grave suffixes are attached, as in the plural ; see § 344. (b) The dual in general causes the same contraction of the vowels of the sing. ground-form, as the plural ; but in Dec. VI., the contraction is still greater ; e. g. בָּרָךְ, dual בָּרָכִים ; the plur. would be בָּרָכִים .

NOTE. There are but a few nouns of the *dual* form. Dec. IX. exhibits none. Of those that actually occur, some have no *singular* ; others have no *construct* form. The nouns שְׁמַיִם and עֲלָמִים are of the dual form, but are used as *plurals*.]

ANOMALOUS NOUNS.

[§ 394. Such are אָב, אָח, אָחִיד, אָחִיז, אִישׁ, אִמָּה, אִשָּׁה, בָּיִת, בֶּן, בַּת, חָם, יוֹם, יוֹלֵד, יוֹלֵדִים, יוֹלֵדָה, רֶאֱשׁ, the peculiar derivate forms of which the lexicon exhibits.]

NUMBERS.

§ 395. *Cardinal numbers.* (a) From 1 to 10 the form of cardinal numbers have the distinction of gender, and generally also that of the

abs. and const. states. From 3 to 10 however, the primitive forms are of the *fem.* gender; while the derivative forms (in תֵּשַׁר and תֵּשַׁר) are of the *masc.* gender.

(b) From 11 to 19, the cardinal numbers are of the *compound* form, i. e. they are made up by joining the word עָשָׂר in the *masc.*, and עֶשְׂרִי in the *fem.*, to the units. These numerals thus formed have no const. state, but are put in apposition with other nouns, or are used adverbially.

NOTE. The words עָשָׂר and עֶשְׂרִי are found only in the above connections, and are evidently derived from עָשָׂר *ten*; somewhat like the termination *-teen* for *ten* in the English *thirteen*, *fourteen*, etc.

(c) From 20 to 90, the cardinal numbers are the *plural* forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no construct state.

NOTE. When intermediate units are to be expressed, they may either precede or follow the tens; as $\text{שִׁבְעִים וְשָׁבַע}$ = $\text{שָׁבַע וְשִׁבְעִים}$ = 77.

(d) *Hundreds* are expressed by the plural of the word מֵאוֹת preceded by the nine units; *thousands*, by the plural of אֶלֶף with the same units; *ten thousands* in a similar manner by the forms of רִבְבֵּה , רִבּוֹ , or רִבּוֹא ; see in the Par. under D. E.

NOTE. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as $\text{שְׁנַיִם וְשָׁנִים וְשִׁנָּה וְיָמָה}$ = 162 *years*, Gen. 5: 18; or $\text{שָׁנִים וְשִׁנָּה וְיָמָה}$ = 372, Ezra 2: 4. The latter mode prevails in the later Hebrew.

In expressing *thousands* with intervening smaller numbers, the former are placed first; as $\text{שְׁמֹנֶת אֲלָפִים וְחָמֵשׁ מֵאוֹת וְשָׁמְנִים}$ = 8580.

Num. 4: 48.]

[§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as ordinals.

The ordinals are derived from the cardinals by annexing to them the termination ־י . Most of them likewise insert ־ before the final letter of the ground-form.

NOTE. The ordinals sometimes have a *fem.* form in ־ית , and

sometimes in יָדָה. In this shape, they are commonly employed to denote a *numeral part*; as עֲשִׂירִית, *the tenth part*.]

[§ 397. *Notes on the paradigm.* (1) The class *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. אֶחָדָה is for אֶחָד. The form שְׁנַיִם is dual, as if from שֵׁן; the fem. שְׁתַּיִם (for שְׁתַּיִם) is also dual, as from an obsolete root שָׁנָה. The Daghesh in שְׁתַּיִם is regarded as Daghesh lene, or rather as a Daghesh compensative for the נ which is dropped. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָתַיִם *sevenfold*, Gen. 4: 15, 24, etc.; אַרְבָּעָתַיִם *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אֶחָדִים, Gen. 27: 44; עֲשָׂרֹת *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנֵינוּ, *both of us*; שְׁלֹשָׁתֵינוּ, *ye three*, quasi *trias vestrum*.

(5) The class *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and שְׁנַיִם and שְׁתַּיִם coincide with the Aramaean dual. The form שְׁמֹנֶת עָשָׂר, *eighteen*, occurs once, Judg. 20: 25.]

[§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denotes *units*, the second *tens*, the third *hundreds*. After 400 the *final* letters were sometimes employed, as in the paradigm. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as חָכָם=429; דָּרְצָה=4898; אָהֳלָה=1835.

NOTE. *Fifteen* is denoted by טו=9+6=15; never by י"ה, because this last is the contraction for the word יְהִיָּה.]

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine, in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

NOTE. Comparison in adjectives is formed by *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as יְשִׁיר־לֵב the upright of heart, Ps. 7: 11.

PARTICLES.

§ 400. Under the general appellation of *particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivative*. Of the derivatives some have an ending appropriated solely to the form of particles, as אֱמֶנֶם *truly*, from אֱמֶן *truth*; while most retain the form of verbs, nouns, or pronouns.

NOTE 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc., which consist of only one letter, being doubtless apocopated words; as לְ for לָ, וְ for וָ, etc.

NOTE 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured by the changes which the particles have undergone.

ADVERBS.

[§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In ׀; as אֱמֶנֶם *truly*, from אֱמֶן *truth*. (b) In ׀; as פֶּתָאם *suddenly*, from פָּתַע *the wink of an eye*. (c) In ׀; as שֵׁנִית *a second time*. (d) In ׀; as אָזִי, from אז *then*.]

[§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as לְפָנִים *before*, מֵעֵלָה *upwards*, etc. (b) Of nouns in the Accusative, either sing. or plural; as sing. בְּטוֹחַ *securely*, plur. בְּיָשָׁרִים *uprightly*. Some of these forms are no longer used as nouns; as אֵין *not*. (c) Of adjectives; as masc. טוֹב *well*, fem. מְהֵרָה *quickly*, plur. נֹרְאָה *fearfully*, in the const.

state *רַבּוֹת much*. These are used in a neuter sense, like *multum, πολλά*, etc. (d) Of the Inf. absolute, especially in Hiphil; as *עוֹד* *again*, literally *redeundo*, *הַרְבֵּה much* lit. *multiplicando*, *הַשֶּׁבַט early*. Sometimes with a preposition; as *לְרֹב* *abundantly*. (e) Of pronouns; as *הִנֵּה here*, *כֵּן how*, etc.]

[§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as *עַל-כֵּן wherefore*, *עַד-אַנָּה how long?* (b) Of two adverbs; as *אַיפה where*, from *אי* and *פה*, etc.]

[§ 405. Several adverbs receive after them *verbal* suffixes; in which connection the suffixes are generally in the Nom. case; e. g. *עוֹדְנִי I [am] yet*, *עוֹדְנִי he [is] yet*; *אֵינִי he [is] not*; *אֵי where [is] he?* Gen. 3: 9, *אַיְתָּה (for אֵיְתָּה) where [art] thou?* The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.]

PREPOSITIONS.

[§ 406. Four prepositions, *עַל, בְּ, לְ, מִן* (מִן), consisting of only one letter, are united with the words which they govern. Probably they are all derivates of roots which were of a more complete form. This is certain as to *מִן* (which comes from *מָנן*), and probable as to the others; see the articles in the lexicon. For the various vowel pointing of these prepositions, see § 152. b.

[§ 407. Derivative prepositions making words by themselves, (and most of them are of this kind), have the forms of other parts of speech; viz. (a) Of nouns sing. in the Acc. case, or const. state; as *עַל-יָנֵן causā, on account of*, *לְפָנֶיךָ before*, *תַּחְתָּה under*, etc. (b) Of nouns plural in the const. or suff. state; as *לְאָל to, for*, *לְאָל poetic*; *מִן, מִנֵּי, etc.* Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as *תַּחְתָּה, תַּחְתָּי, תַּחְתָּיךָ*, but also with sing. suff. *תַּחְתָּם*; so *לְאָל, to him*, etc. In like manner *עַל upon*, plur. const. *עַלְיָ poetic*, with suff. *עַלְיָךְ, עַלְיָכֶם*. (c) Of nouns in the const. state with prefix-prepositions; as *בְּיָד by*, *לְפָנֶיךָ before*, etc. (d) Of adverbs with prefix-prepositions; as *בְּלֹא without*, *מֵאָז since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as *לְ סָבִיב around*, *לְ מַעַל above*, *מִן חוּץ without*, etc. (f) Of a double preposition; as *מֵעִם from with*, *מֵבֵין between*, *תַּחַת אֵל under*; like the French *d'aupres, de chez*. (g) Of a paragogic letter or suffix, viz. *הָ- towards, to*; as *הָ- towards Sodom*, *הָ- to the ground*, etc. So also *הָ-* and *הָ-*.

in a few cases; as *סְיֵנָה* to *Syene*, Ezek. 29 : 10; *נוֹבָה* to *Nob*, 1 Sam. 21 : 2.

NOTE. Prepositions take *noun-suffixes*, in the manner of both sing. and plur. nouns; very seldom are *verbal-suffixes* appended to them, like *מִן־מָנִי*, *מִן־מָנָה*, *מִן־מָנִי*, etc.]

[§ 408. Several prepositions and particles are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

מִן	כִּי (כִּמּוֹ)	לְ	בְּ
מִמֶּנִּי } מִמֶּנִּי	כִּמּוֹנִי	לִי	בִּי
מִמֶּךָ (מִמְּךָ)	כִּמּוֹךָ	לְךָ (לְךָ)	כִּיךָ (כִּיךָ)
מִמֶּדּוּ	.....	לְךָ	כִּיךָ
מִמֶּהוּ } מִמֶּהוּ	כִּמּוֹהוּ	לוֹ	בוֹ
מִמֶּנּוּ	כִּמּוֹנֶה	לָהּ	בָּהּ
מִמֶּזֶה	כִּמּוֹנֶה	לָנוּ	בָּנוּ
מִכֶּם	כִּכֶּם (כִּמּוֹכֶם)	לָכֶם	בָּכֶם
מִכֶּן	.....	לָכֶן	בָּכֶן
מִהֶם (מִמֶּהֶם)	כִּמּוֹהֶם כִּהֶם כִּהֶם	לָהֶם, לָמוֹ	בָּהֶם
מִהֶן	.....	לָהֶן	בָּהֶן (בָּהֶן)

אֵל with.	אֵל of the Acc.
אֵלָיו	אֵלָיו
אֵלָיךְ	אֵלָיךְ
אֵלָיךְ (אֵלָיךְ)	אֵלָיךְ, אֵלָיךְ
.....
אֵלָיו	אֵלָיו
אֵלָיו	אֵלָיו
.....

Notes on the paradigm. (1) The suff. *י* sometimes takes the parag. *ה*—; e. g. *בְּךָ* = *בְּךָה*, *לְךָ* = *לְךָה*, etc. (2) Before suffixes, *כִּי* requires the parag. *מִן* as a union-syllable; as in the table. (3) *מִן* becomes *מִמֶּן* (= *מִמֶּן* i. e. *מִן* doubled) before most of the pronouns; not before all, e. g. *מִכֶּם* = *מִכֶּם*, etc. (4) *אֵל* the sign of the Accus., (also standing sometimes before other cases, § 427. Note 2), in union with pronouns, always assumes the form *אֵלָיו*, or (as it is often written *plené*) *אֵלָיו*. (5) *אֵל* (*with*) appears to be derived from *אֵלָיו*, which is a derivate of

נֶאֱרָה *to approach*; see Ges. Lex. It is imitated throughout, in its Daghesh and its mode of taking suffixes, by עַם *with*; as עָמִי, עִמָּךְ, etc.

NOTE. The parag. forms, הִלָּמָה, הִלָּמָה, take prepositions without change; as בְּהִלָּמָה, בְּהִלָּמָה, גִּלְהִלָּמָה, etc.]

CONJUNCTIONS.

[§ 409. Of *primitive* conjunctions there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אֲשֶׁר (וְ) *because, that*, like ὅτι, quod, etc. (b) Of pronouns preceded by prepositions; as יַעֲזֶרְךָ אֲשֶׁר *because*, עַד-אֲשֶׁר *until*, etc. (c) Of a double conjunction; as כִּי גַם *although*; אֲמָ *but*, unless.]

INTERJECTIONS.

[§ 410. Interjections being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plur. forms; as הִבֵּה *age!* plur. הִבֵּה, from יָהֵב *hush, be still!* plur. הִסֵּה in Piel, from הִסֵּה; רֵאָה *idou, ecce!* (b) Of nouns; as אֲשֶׁרִי *O the blessedness of!* הֲלֵיָהּ *far be it from, God forbid!* בִּי *O hear*; רַב *enough, hold!*

NOTE. The interjection הִנֵּה takes after it *verbal* suffixes in the Nom. case; as הִנֵּנִי, הִנֵּנִי *ecce ego!* הִנֵּךְ *ecce tu!* etc.]

PART IV.

SYNTAX.

In the syntax *etymological* arrangement is not followed, but that which is most convenient and simple in the natural order of sentences.

ARTICLE.

The article in Hebrew, like that in Greek, seems originally to have been a *demonstrative* pronoun, *this, that*; and sometimes to have been used also as a *relative* pronoun; in both which senses it is occasionally employed in our present Heb. Scriptures; see § 412. Note 1.

Insertion of the Article.

§ 411. In general the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. הַמֶּלֶךְ *the king*; Gen. 2:7, הָאָדָם *the man* before mentioned; הַשֶּׁשֶׁשׁ *the sun*; הָאָרֶץ, etc. But in *poetry*, definite objects are often designated without the article; as Ps. 48:3, 'the city מְלֶכֶךְ of *the great king*;' Ps. 72:1. In a similar manner the earlier Greek poets omit the article where the Attic prose writers insert it.

§ 412. The article is commonly (but not always) used in cases such as the following, viz.

(a) Before a noun in the Genitive, when the first noun requires the article.

E. g. מְלָכֵי הָאָרֶץ *the kings of the land*; אַנְשֵׁי הַמִּלְחָמָה *the men of war*, i. e. the warriors.

(b) Before a noun of multitude in the singular.

E. g. הָרָשָׁע *the wicked*, הַצְדִּיק *the righteous*, הַכְּנַעֲנִי *the Canaanite*.

(c) Before generic nouns, when used with a particular, individual signification.

E. g. הַנָּהָר *the river*, i. e. the Euphrates ; הַמִּדְבָּר *the desert*, i. e. the Arabian desert ; הַשָּׂטָן *the adversary*, i. e. Satan, ὁ διάβολος.

(d) Often before the Votive.

E. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!* Frequently omitted in poetry.

NOTE 1. The article is sometimes used as a pronoun, either demonstrative or relative ; e. g. הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַזֶּמֶן *this time*. So also Jos. 10 : 24, 'the warriors אֲתָו הַהֹלֵכִים *who accompanied him*;' Judg. 13 : 8, 'the child הַיּוֹלֵד *which is born*;' etc.

NOTE 2. The Hebrews sometimes joined the article with a noun which we should use in an *indefinite* signification (prefixing the article *a* or *an*) ; e. g. 1 Sam. 17 : 34, הַלֵּוֹי *a lion* ; Num. 11 : 27, הַנָּעַר *a youth* ; Ex. 2 : 15, הַבְּעַר *a well*, etc. So in Is. 7 : 14, הַתְּלִמָּה may, in conformity with such usage, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. It should be remarked, however, that we can hardly believe the Hebrew article to have been employed, in cases where to the mind of the writer the object was wholly *indefinite*. E. g. Gen. 19 : 11, 'he smote them בְּסִטְמוֹתָם (for בְּסִטְמוֹתָם) *with blindness* ; not *a blindness* (as we might say), but *the blindness*, i. e. the disease of blindness ; just as we say, *the pestilence*, *the plague*, etc. So in those cases where we employ the *indefinite* article *a*, in translating Hebrew words with the article הַ, it seems quite probable that circumstances rendered the object *definite* in the mind of the writer. Such may have been the case in regard to the prophet's mind, in Is. 7 : 14.

Where a properly *indefinite* sense is designed to be expressed, the article is omitted ; as Job 1 : 1, 'there was אִישׁ *a man*.'

NOTE 3. The indefinite article *a* or *an*, is sometimes expressed by אֶחָד *one* ; as 1 Sam. 1 : 1, 'there was אִישׁ אֶחָד *a man*,' etc. 1 Sam. 16 : 18. 25 : 14. Job 2 : 10. Ex. 29 : 3. 1 K. 19 : 4. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21 : 19, συνημία, *a fig-tree* ; Mark 14 : 51, εἷς τις νεανίσκος, *a certain young man*, etc.

Omission of the article.

§ 413. (1) Proper names, especially those of persons, countries, rivers, mountains, and places, frequently omit it, although they might have it.

There are so many exceptions to the omission, that it can by no

means be regarded as a general principle of the language. Thus פְּרָה *the Euphrates* always omits the article, but הַיַּרְדֵּן *the Jordan* almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc., are always without it ; but הַלְבָנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc., usually with it.

(2) It is omitted before a noun in the const. state followed by a Genitive.

E. g. דְּבַר יְהוָה *the word of Jehovah*, instead of יְהוָה דְּבַר. But there are some exceptions here, which shew that the usage is variable. Thus (a) When the *following* Gen. is a proper name which excludes the article, the *first* noun may take it ; as Gen. 31 : 13, הָאֱלֹהִים בֵּית־אֵל, *the God of Bethel* ; Gen. 24 : 67, הָאֹהֳלָה שָׂרָה, *to the tent of Sarah*. (b) So where two Genitives come together ; as Ezek. 45 : 16, כָּל הָאָדָם, *all the people of the land*. (c) In some other cases also, it is used without any such reasons ; e. g. הַכֹּחָזֶת שֵׁשׁ, *the coat of fine linen*, Ex. 28 : 39 ; הַמִּזְבֵּחַ הַנְּחֹשֶׁת, *the altar of brass*, 2 K. 16 : 14. Jer. 32 : 12 (comp. v. 11). Ps. 123 : 4. In most cases, of such nature, the Genitive relation that follows is designated by הַ, § 421. d.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially before a word in the Genitive, or for the sake of emphasis, etc. ; as Josh. 7 : 21, בְּרוּחִי הָאֶחָדָלִי, *in the midst of my tent*, Mic. 2 : 12. Lev. 27 : 23. Before participles with a suff. pronoun, the article is very common ; Deut. 13 : 6, 11. 8 : 14—16. 20 : 1. etc.

Note. Before the predicate of a sentence, it is more usually omitted ; but still, it is often inserted when *definiteness* is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, a *proper* name makes the noun *definite* ; in No. 2, the following Gen. makes it definite ; in No. 3, the pronoun does this ; and so in other cases of omission which from their nature are *definite*. The reader will see, moreover, that there are scarcely any cases in which the *omission* of the article is uniformly a matter of necessity.

Article before adjectives.

§ 414. (1) In general where a noun has the article, the adjective or pronoun-adjective agreeing with it, must also have the article.

E. g. Gen. 10 : 12, הַגְּדֹלָה הַעֲזִיר *the great city* ; Num. 11 : 34, הַמָּקוֹם הַהוּא, *this place*. But this principle is not uniform ; for sometimes the noun has an article, and the adjective omits it ; as Gen. 29 :

2, הָאֶבֶן הַגְּדוֹלָה, *the great stone*; 2 Sam. 6: 3, הָעֲגֻלָּה הַחֲדָשָׁה, *the new wagon*.

(2) The article is usually *omitted* before adjectives,
(a) When the noun to which the adjective belongs, omits the article; i. e. כֶּבֶשׂ אֱלֹנֹת, *a tame lamb*, etc.

NOTE. But when the noun omits an article required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6: 32, שֵׁמֶךָ הַגְּדוֹל, *thy great name*; Deut. 11: 7, מַעֲשֵׂיהָ הַגְּדוֹל, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence, the article is usually omitted.

E. g. טוֹב הָאֱלֹהִים, *God is good*, בְּרוּךְ הוֹשֵׁם יְהוָה, *the name of Jehovah be blessed*. Compare § 413. 3. Note.

N. B. Practice is *not uniform* in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413 above), and the adjective still has it; e. g. 1 Sam. 19: 22, בּוֹר הַגְּדוֹל, *the great cistern*; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. גִּירָה הַדְּחוּתָהּ, [like] 'a wall *which* is tottering.'

NOUNS.

Case absolute.

§ 415. By this is meant, the case of a noun or pronoun which stands in the beginning of a sentence, without any verb or predicate directly belonging to it. The case absolute is more commonly, but not always, of the form of the Nominative.

§ 416. *Modes of construction.* (a) When the noun in the case absolute is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job 36: 26, מִכִּפּוּר שָׁזָיו וְלֹא חֶקֶר, 'as to the number of his years, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes used where the

sense requires an *oblique* case, and then the oblique case is most commonly made by a pronoun; e. g. Ps. 18: 31, הָאֵל תִּמְכֶּם דָּרְכֹו, 'as to God, perfect is the way of him,' i. e. the way of God is perfect, where as to the sense the Gen. of הָאֵל is required; for the Accusative, Ps. 74: 17, קִרְץ וְחֶרֶף אָתָּה יִצְרָתָם, 'as to summer and winter, thou hast made them.' So Jer. 6: 19, הוֹרַתִּי וַיִּמָּאֲסוּ בָהּ, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the Engl. case absolute; as 1 Sam. 2: 13, זָבַח בֶּל-אִישׁ, 'any man offering a sacrifice, the servant of the priest came, etc.' 1 Sam. 9: 11. Gen. 4: 15.

Note. Pronouns are often found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc.; as Gen. 47: 21, אֶת-הָעָם, 'as to the people, he led them from one town to another.' So in Ezek. 10: 22, מִרְאֵיהֶם וְאִוָּחֶם, as to their appearance and themselves. (b) By the Dat.; as Ps. 16: 3, לְקִרְוָשִׁים, 'as to the saints who are in the land, all my delight is in them.' See the same, or at least the like sense to לְ before nouns, in Ezek. 10: 13. Gen. 31: 43. 1 Sam. 9: 20. (c) By the Abl.; as Gen. 2: 12, מִצֵּץ הַדָּעַת טוֹב, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

CASES RELATIVE.

§ 418. Declension in the Latin or Greek sense of the word, the Hebrew has not. The case of a noun is marked therefore, as in English, either by the relation which it sustains to the sentence, as *subject*, *object*, etc.; or by its relation to some specific part of it, as *regimen* or *const.* state; or by prepositions connected with it, either expressed or understood.

Nominative case.

§ 419. This is generally known by its being the *subject* of a sentence.

Such a subject may be either one noun or several, either sing. or plural; and the nouns may be of the ground-form, or in the state of regimen which belongs also to all cases, § 434. See also § 426. Note 1. § 427. Note 2.

Genitive case.

§ 420. This is most commonly made by a noun or adjective preceding it in the const. state. § 332 seq. The noun itself which is in the Genitive, undergoes no change of form.

NOTE. The Gen. is nearly always placed immediately *after* its antecedent, i. e. the noun, etc., which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus Gen. 7: 6, הַמַּבּוּל הָיָה מַיִם, *a flood of waters was*, [Heb. a flood was of waters]; Hos. 14: 3, וְנָשָׂא וְסָפְרָה, *thou wilt forgive all transgression*, [Heb. all thou-wilt-forgive transgression]; Is. 40: 12. Job 15: 10. Is. 19: 8. One can scarcely refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. Besides the usual method of expressing the Genitive, as designated in § 420, it is often marked by the particle לְ, *to, belonging to, of*.

In many cases the expression of a Gen. is needed, where no noun preceding it in regimen is employed, or where the usual form of regimen would mark a closer connection than the writer designed, or where the preceding noun is so conditioned as to render the usual form of regimen undesirable or inexpedient. In all such cases, the Hebrews usually expressed the Genitive by the use of לְ. E. g.

(a) Where the preceding noun is omitted; as מִזְמוֹר, [a psalm] *of David*, (this is called לְ *auctoris*); so where בֶּן (son) is omitted, as אֶתְרֵאֵן בֶּן־עִגְלָה, *Itkream, [the son] of Eglah*.

(b) Where the first noun is an *indefinite* one, the second a *definite* one; as בֶּן־יֵשׁוּעַ *a son of Jesse*, (בֶּן־יֵשׁוּעַ would be, *the son of Jesse*). 2 Sam. 9: 3. 1 K. 2: 39. 2 Sam. 2: 8 בֶּן־נָחֲשִׁי . . . נָחֵשׁ, *a leader of Snakes*. Is. 37: 13. Num. 1: 4.

(c) When several nouns follow each other in succession, where the sense of the Gen. is required, it is usual to put לְ before the second Gen. case; e. g. שָׂדֶה חֶבְלֵי בֹאז, *a field-portion of Boaz*, (in the const. state it would mean, *a portion of the field of Boaz*), Ruth 2: 3.

NOTE. In such cases, however, וְ is very often inserted before the לְ, e. g. Ruth 4: 3. Gen. 41: 43. Cant. 1: 1. Ezra 1: 5.

Judg. 3 : 28. 12 : 5. 1 K. 15 : 20. 22 : 31, et saepe. See *General Remark* below.

(d) As the article is usually omitted before the first of two nouns in regimen (§ 413. 2), so where it is inserted because the sense imperiously demands it, the following Genitive is usually made by לְ, in order that the form of regimen may be dispensed with in respect to the first noun. E. g. 1 K. 4 : 2, אֲנִי הַשָּׂרִים אֲשֶׁר לוֹ, *these are the princes which were his* (Solomon's); 1 Chron. 11 : 10, הַגִּבּוֹרִים אֲשֶׁר לְדָוִד, *the heroes who were David's*. 1 Chron. 11 : 11. 27 : 31. Ruth 2 : 21. 2 Sam. 14 : 31. Gen. 24 : 9. 47 : 4, et alibi saepe.

Note. In nearly all cases of this nature, the article is expressed before the preceding noun. In poetry there are a few exceptions, by virtue of poetic license.

(e) When a Genitive by anticipation precedes its natural place, it is made by לְ; e. g. Jer. 22 : 4, לְדָוִד עַל כִּסְאוֹ, *lit. of David on his throne*, i. e. on the throne of David.

(f) When an adjective intervenes between the first and second noun; e. g. בֶּן אֲחִימֶלֶךְ, *a son of Ahimelek*; especially after a numeral, as Hag. 1 : 1, בַּשָּׁנָה שְׁנִיָּה לְהִרְגוֹשׁ, *in the second year of Darius*. Gen. 7 : 11. 1 K. 3 : 18.

(g) In designating time, after a numeral when יוֹם etc. is omitted; Deut. 1 : 3, בַּאֲחֶדֶד לַחֹדֶשׁ, *on the first [day] of the month*. Ezek. 1 : 2.

(h) In describing the materials of which a thing consists; e. g. Ezek. 1 : 11, כִּלְיֹת זָהָב, *vessels of gold*. Lev. 13 : 48.

GENERAL REMARK. It will be seen by a careful inspection of the above examples, that the Hebrew very often admits a Gen. relation to be expressed, *without the form of regimen*. Strictly speaking, however, there is no case of this sort which does not admit of another solution, viz. one which resembles the Greek, Latin, and French methods of expressing *possession* or *property*; e. g. ἐστὶ μοι, *est mihi*, c'est à moi. The later Hebrew, which frequently employs לְ אֲשֶׁר to express a Gen. relation, proffers the solution in question. Thus לְדָוִד is an elliptical expression for אֲשֶׁר לְדָוִד; מִזְמֹר לְיִשָּׁי is used instead of אֲשֶׁר לְיִשָּׁי; הַצֹּפוֹת לְשָׁאוּל the *watchers which belonged to Saul*, is used for אֲשֶׁר לְשָׁאוּל הַצֹּפוֹת, etc. The very frequent cases where אֲשֶׁר is actually employed in this way, point us of course to such an obvious solution.

As to the לְ auctoris (a above), however, Gesenius solves it by rendering לְ *by, through*, thus designating the efficient cause; which seems to be well supported by analogies. See his *Lex. art.* לְ.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. נְהַר פָּרָה, *the river of Euphrates*, i. e. the river Euphrates; 1 K. 10 : 15, אֲנָשֵׁי הַתָּרִים, *the men of the merchants*, i. e. the merchantmen.

§ 423. The Gen. frequently follows such adjectives or participles, as express qualities belonging to the subject designated by such Genitive.

E. g. 2 Sam. 4 : 4, רַגְלָיו רַגְלָיִם, *lame of feet*, i. e. in his feet; Ps. 24 : 4, יָדָיו בְּטָהוֹר, *pure of hands*, i. e. of pure hands; Prov. 6 : 32, חֲסֵר-יָבֹב, *deficient of [in] understanding*. So in Latin, *integer vitæ scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew; which are generally comprehended in the expressions, *Gen. of the subject*, and *Gen. of the object*.

NOTE. These two designations, viz. *the Gen. of the subject and the object*, do not by any means convey an adequate idea of all the various relations which the Gen. sustains or expresses. These may be better distributed thus: viz. (1) *Genitive of the subject*; e. g. אַחַת הָיְתָה זַעַם יְהוָה, *the anger of Jehovah*, i. e. the anger which he feels, or of which he is the subject. This is frequent. (2) *Genitive of the object*; e. g. Prov. 1 : 7, יִרְאֵת יְהוָה, *the fear of Jehovah*, i. e. the fear of which Jehovah is the object; Prov. 20 : 2, אִי־מֶלֶךְ מַלְכָּה, *the terror of the king*, i. e. the terror of which the king is the object, (this may be ranked under No. 5); זִכְרִי, *the memory of thee*, i. e. of which thou art the object. This class of meanings is of wide extent. (3) *The Genitive of possession*, not merely as property, but as quality, attribute, etc. etc.; e. g. יַד יְהוָה, *the hand of Jehovah*, i. e. which belongs to him; נַפְשׁ דָּוִד, *the soul of David*. (4) *The Genitive of material*; e. g. כִּלְיֵי כֶסֶף, *vessels of silver*, i. e. made of silver, Ex. 11 : 2. (5) *The Genitive of cause (Genitivus auctoris)*; 1 Sam. 14 : 15, חֲרִירַת אֱלֹהִים, *the terror of God*, i. e. which God inspires, or of which he is the author; Ezek. 12 : 19, חֲמַס הַיֹּשְׁבִים, *the injury of the inhabitants*, i. e. the injury of which the inhabitants were the cause or authors. There is a great variety of shades under this head of meaning. (6) *The Genitive of consequence*; e. g. Ezek. 35 : 5, עֲוֹן קֵץ, *the sin of the end*, i. e. the sin which is fol-

lowed by consummation or destruction. (7) *The Gen. of special relation* ;* e. g. Is. 54 : 9, מַי נֶחַם, *the waters of Noah*, i. e. to which Noah stood related, viz. as described in the history of the flood, or waters in the time of Noah ; 1 Sam. 16 : 26, חֶמֶן, *the ass of bread*, i. e. the ass, which carries bread. There is a great variety here. (8) *The Genitive of quality* ; i. e. אֲמֵרֵי אֱמֶת *words of truth*, i. e. true words. This is a widely extended usage ; see § 445. Other divisions of meaning conveyed by the Gen., might be added ; but these are the leading ones. The attentive reader of the Scriptures will soon find, that the *Genitivus subjecti et objecti* is very far from expressing all relations designated by this case ; and indeed, that no formal divisions can reach all the niceties of the examples which now and then occur. In fact, almost every and any kind of relation of one thing to another, is expressed by the Genitive case.

§ 425. Sometimes the Genitive following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. 15 : 20. 21 : 20, כְּסִיל אָדָם, *the foolish of men*, i. e. foolish men ; 1 Sam. 17 : 40, 'חֲלִיקֵי אֲבִיבִים, *smooth of stones*, i. e. smooth stones ; Job 41 : 7, אֲפִיקֵי מִגְנִים, *the strong of shields*, i. e. strong shields.

Dative case.

§ 426. This case is marked by לְ signifying *to* or *for*.

NOTE. In a few cases לְ stands before a Nom. ; as 1 Chron. 3 : 2, 'the third was אֲבִישָׁלֹם, *Absalom*.' Sometimes before the Acc. ; as Ezra 8 : 16, 'I sent אֶלְעִיָּזָר, *Eliezer*.' Lam. 4 : 5. 1 Sam. 3 : 30. Job 5 : 2. The latter usage is common in Syriac.

NOTE 2. The Dative case is very common after the verb הָיָה, either implied or expressed, when it signifies *possession, belonging to* ; like *sum* put for *habeo* in Latin.

Accusative case.

§ 427. This is sometimes designated by אֶת, אֲתָ ; otherwise it is without any distinctive sign.

NOTE 1. The use of אֶת with the Acc. is limited, (a) To nouns

* All Genitives express *relation*, and this name might therefore be given to all. But as more *specific* names are here assigned to other Genitives, I have used *special relation* to designate a *sui generis* connection which I can find no other word satisfactorily to express.

with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently it is used only in cases where a *definite* idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

NOTE 2. Sometimes **אֵל** is used before the Nom. ; as 2 K. 6 : 5, **וַאֲתֵּי-בְרִזָּל**, *and the iron* fell into the water.' Especially before the Nom. of *passive* verbs ; as Gen. 17 : 5, **אֵת-שְׁמִי**, '*thy name* shall no more be called Abram.' Sometimes before the Nom. of *neuter* verbs ; as 2 Sam. 11 : 25, **אֵת-הַדָּבָר הַזֶּה**, '*this matter*, may it not displease thee ;' Ezek. 35 : 10, **אֵת-שְׁנֵי הַגּוֹיִם**, '*the two nations* are mine.' See **אֵל** in the Lex. All these, however, may be solved by the case *absolute*.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc. E. g.

(a) Place whither ; as 2 Chr. 20 : 36, **לְהֵלֶכֶת תַּרְשִׁישׁ**, *to go to Tarshish*. (b) Place where ; as Gen. 18 : 1, **בְּפֶתַח-הָאֵהֶל**, *at the door of the tent*. (c) Time when and how long ; as **בָּעָרֶב**, *in the evening* ; **בֶּקֶר**, *in the morning*. So Gen. 27 : 44, **יָמִים אֲחֻדִּים**, *during certain days*. (d) Measure ; as Gen. 7 : 20, '*the waters rose fifteen אַמָּה cubits*.' (e) The material, from which any thing is made ; as Gen. 2 : 7, '*God formed man עָפָר, of dust from the earth* ;' § 511. Note. (f) Cases where *κατά* is said to be *implied* in Greek ; as 1 K. 16 : 23, '*lame אֶת-רַגְלָיו as to his feet* ;' Ps. 3 : 8, '*thou hast smitten all thine enemies לְהָיִי, as to [on] the cheek bone*.' (g) Cases where a noun is taken in an adverbial signification ; as Deut. 23 : 24, **נִדְבָה**, *voluntarily* ; Ezek. 11 : 19, **לֵב אֶחָד**, *unanimously* ; Ex. 24 : 3, **קוֹל אֶחָד**, *unanimously*, etc.

N. B. It will be very convenient to name these various cases, the *Acc. of place ; of time ; of quantity ; of material ; of manner*. The student has only to recollect that all these are designated by the *Acc.*, and this without its bearing a special relation to any active verb.

(4) The Accusative is sometimes put after participles, or verbals with an active signification, and is governed by them.

E. g. 2 K. 4 : 1, **יָרָא אֶת-יְהוָה**, *fearing Jehovah* ; Is. 11 : 9, **יָדָה**, *the knowledge of Jehovah*, lit. *to cognoscere Jehovah*.

Vocative and Ablative.

§ 429. The Vocative sometimes has the article to designate it ; but not always. It can be distinguished only by the sense of the passage.

§ 430. The Ablative case takes מִן *from, out of*; בְּ *in, by*; עִם *with*, etc. In many cases, the preposition is merely implied.

CONSTRUCT STATE.

§ 431. A noun is said to be in this state, when it precedes another noun in the Genitive. This rarely admits of any intervening word, § 420. Note.

As to the changes in the form of the noun in the const. state ; see § 333, seq.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case ; it often appears. (a) Before nouns in other cases governed by prepositions. (b) Before verbs and parts of sentences which express the same sense as nouns might express. (c) Before adjectives. (d) Before אֲתָר. (e) Before וְ copulative.

(a) Before nouns governed by prepositions ; e. g. (1) Nouns with בְּ ; Is. 9 : 2, שְׂמֵחַת בְּקִצִּיר, *the joy in [of] harvest* ; Is. 5 : 11, מְשִׁימֵי בַבֶּקֶר, *who rise early in the morning*. (2) With לְ ; as Is. 56 : 10, אֲהַבֵּי לָנוּם, *lovers of slumber*. (3) With אֶל ; as Is. 14 : 20, יוֹרְדֵי, אֶל-אֲבְנֵי-בֹר, *going down to the stones of the pit*. (4) With אֶת ; as Jer. 23 : 22, מְשִׁרְתֵּי אֶתִּי, *who served me*. (5) With מִן ; as Jer. 23 : 23, אֱלֹהֵי מִקְרוֹב, *a God near at hand*. (6) With עַל ; as Judg. 5 : 10, הֹלְכֵי עַל-דֶּרֶךְ, *who go on the way*.

(b) Before verbs and parts of sentences expressing ideas that might be designated by nouns ; as 1 Sam. 25 : 15, כָּל-יְמֵי הַחֲלֻלָּה בְּנֵנוּ אִתָּם, *all the days of our walking with them*, where יְמֵי is in the const. state before the verb that follows. Job 18 : 21, מָקוֹם לֹא יָדַע אֵל, *the place of him who knows not God*. Is. 29 : 1, קִרְיַת חֲנָה דָּוִד, *the city of David's dwelling*. The like in Lev. 14 : 46. Is. 30 : 29. Hos. 1 : 2 ; also in Ex. 6 : 28. Lev. 7 : 35. Num. 3 : 1. Zech. 8 : 9. Jer. 31 : 2. 48 : 36. Lam. 1 : 14. Ps. 81 : 6. Jer. 50 : 31.

(c) Before adjectives; as 2 K. 12 : 10, אָרוֹן אֶחָד, *one coffer* (comp. § 440. a); Is. 17 : 10, נְטָעֵי נֶעְמָנִים, *pleasant plants*; see § 445. § 440.

(d) Before אָשֶׁר; as Lev. 4 : 24, מְקוֹם אָשֶׁר, *the place which*. Gen. 40 : 3. See also 1 Sam. 3 : 13.

(e) Before וְ copulative; as Is. 33 : 6, חֵכְמָה וְדַעַת, *wisdom and knowledge*. So also, Is. 35 : 2. Is. 51 : 21.

§ 433. In a few cases, the const. form seems to be employed where we might naturally expect the absolute.

But most of these are cases of such a nature, as to shew that some noun in the Gen. after such const. form is *implied*, although not expressed. E. g. 2 K. 9 : 17, 'I see שְׂפָפָת, *a multitude*,' i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74 : 19, 'give not לַחַיִּית, *to the beasts*,' i. e. to the beasts of the forests (הַיַּעַר) or to the wild beast. Both of these cases, however, may be mere examples of the unusual fem. in שָׁפָ; see § 319. Note 1. No. 3. So in Ps. 16 : 3, אֶדְיִירִי is probably for דְּאֶדְיִירִי, which may easily be supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen* has reference solely to the relation of the two nouns, etc., connected together in this state; but not to the relation these may sustain in regard to the rest of the sentence.

Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. 12 : 22, דְּבַר הָאֱלֹהִים, '*the word of God* came to Shemaiah.' (b) In the Gen.; as Job 12 : 24, לֵב רְאִשֵׁי עַם-הָאָרֶץ, *the heart of the princes of the people of the land*; where רְאִשֵׁי is in the Gen. in regard to לֵב, and in the const. as it respects עַם; while עַם is in the Gen. with regard to רְאִשֵׁי, and in the const. as it respects הָאָרֶץ. (c) In the Dat.; as Job 3 : 20, לְנַפְשִׁי נָקָשׁ, *to those who are grieved in spirit*, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. 9 : 27, 'that I may show thee אֶת-דְּבַר הָאֱלֹהִים, *the word of God*,' where דְּבַר is in the const. state Accusative. (e) In the Voc.; as 2 K. 1 : 13, אִישׁ הָאֱלֹהִים, *O man of God*. (f) In the Abl.; as Ps. 17 : 4, בְּדִבְרֵי שְׁפָתַי, *by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֲמָרִים אֱמֶת, *words* [which are] *truth*, i. e. words of truth; Zech. 1: 13, דְּבָרִים נְחֻמִּים, *words* [which are] *consolations*, i. e. words of consolation; Ex. 24: 5, זְבָחִים שְׁלָמִים, *offerings* [which are] *peace offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above we may render *true words*, *consolatory words*, etc. See § 440 seq.

§ 435 a. Nouns are apparently but not really in apposition, which designate *weight*, *measures*, *time*, etc.

E. g. 2 K. 7: 1, סֵאֶה סֶלֶה, *a seah* [of] *fine meal*; 2 K. 5: 23, כֶּכָרִים כֶּסֶף, *two talents* [of] *silver*; Gen. 41: 1, שְׁנֵתַיִם יָמִים, *two years* [of] *time*; 1 K. 7: 42, שְׁנֵי טוֹרִים רִמָּנִים, *two rows* [of] *pomegranates*; Ezek. 22: 18, סִגְרִים כֶּסֶף, *dross* [of] *silver*. Comp. § 463.

N. B. In these instances the second nouns are all in the Acc. of measure, material, time, manner, etc.; comp. § 428. N. B.

NOTE 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. 5: 13, אֲדִירִים עַם, *the nobles* [of, among] *the people*.

NOTE 2. Some examples occur of apparent apposition, in which the latter noun is probably to be considered as in the Gen., by reason of a word *implied*; e. g. אֱלֹהֵי צְבָאוֹת, יְהוָה, *Jehovah* [God of] *hosts*. So probably, Is. 30: 20, מִיָּם [מִי] לַחַץ, *water* [water of] *trouble*; חֲמָה אֶפֶס [חֲמָה], *the glow* [the glow of] *his anger*.

Gender of Nouns and Adjectives.

§ 436. The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, I have asked אֶחָת, *one thing*; Ps. 12: 4, גְּדִלוֹת, *great things*; Gen. 42: 30, קָשׁוֹת, *hard things*, etc. Less often is the masculine employed; as Prov. 8: 6, נְגִידִים, *noble things*.

NOTE. The fem. is sometimes used also in a *collective* sense, for objects which are properly masculine ; as Mic. 1 : 11, 12, יוֹשְׁבֹתָיו, *inhabitantress*, i. e. inhabitants ; Mic. 7 : 8, 10, אוֹיְבָיו, *enemies*. So עֵץ *a tree*, עֲצָה *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

Number of Nouns.

§ 437. (1) The Hebrews often employed nouns sing. in a *collective* sense, especially national denominations.

E. g. צֶאֱן *small cattle*, זָהָב *gold*, כְּנַעֲנִי the Canaanite, i. e. the inhabitants of Canaan, etc.

2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify, *Lord, God*, etc., in the plur. form, but with the sense of the singular. This is called *pluralis excellentiae*.

Examples. (a) אֲדֹנָי *lord*, is so used in all the forms of the plural, except אֲדֹנָי *my masters*. The form אֱלֹהִים (with Qamets) is always used in the sense of the singular, for *God*. (b) אֱלֹהֵי *God*, in all the forms of the plural. (c) בָּרֵךְ *lord*, in all its forms. (d) קָדוֹשִׁים, *the most Holy One*, Hos. 12 : 1. Prov. 9 : 10. 30 : 3. Jos. 24 : 19. (e) שֶׁנִּי *the Almighty*, is probably of the plural form, § 325. b. (f) תַּרְפִּים *household god*, as sing. 1 Sam. 19 : 13, 16. (g) Occasionally a few other words are used in the like way ; as Job 35 : 10, 'God שָׁפִי, *my Maker*;' Ecc. 12 : 1, בֹּרֵאֲךָ, *thy Creator*. See also Is. 22 : 11. 42 : 5. Ps. 149 : 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6 : 3, 'the sand יַמִּים, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case ; as Judg. 12 : 7, 'he was buried בְּעָרֵי, *in the towns* of Gilead,' i. e. in a town ; Gen. 8 : 4, the ark rested עַל הָרֵי, *on the mountains* of Ararat,' i. e. on a mountain ; Job 21 : 32, קְבָרוֹת, *the graves*, i. e. the grave. Ps. 46 : 5.

Peculiar signficancy attached to nouns in certain cases.

Repetition of nouns.

§ 438. The Hebrews frequently repeated nouns,

without the copula ו between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. 14 : 10, בְּאֵרוֹת בַּאֲרוֹת הָמָר, *pits pits of bitumen*, i. e. many pits, etc.; see *d* below, (b) To denote distribution; e. g. Gen. 32 : 17, עֶדֶר עֶדֶר לְבָדּוֹ, *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. 14 : 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. 32 : 7, דּוֹר וְדּוֹר, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. 7 : 24, עֲמֹק עֲמֹק, *deep deep*, i. e. very deep; comp. *a* above. So earnestness in warning or threatening, in grief, joy, etc., is usually expressed by *repetition*.

NOTE. In order to designate *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound* and *signification*, is often substituted with the same effect; as Ps. 40 : 3, בִּיט הַיִּנּוֹן, *clay of mire*, i. e. the miry clay; Job 30 : 3, שׂוֹאָה וְמַשָּׂאָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition with the copula ו between the words, usually denotes *diversity*.

E. g. Deut. 25 : 13, אֲבֵן וְאֲבֵן, *stone and stone*, i. e. different stones or weights; Ps. 12 : 3, בְּלִב וְלִב, *with a heart and a heart*, i. e. with different hearts, with deceit.

Nouns as Adjectives.

440. Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus: (a) The second or Gen. noun *commonly* qualifies the first; e. g. כֶּלִי כֶסֶף, *vessels of silver*, i. e. silver vessels; אֲחֻזָּה עוֹלָם, *possession of eternity*, i. e. everlasting possession; Is. 24 : 10, קִרְיַת-הַחֵרֶב, *city of desolation*, i. e. desolate city; Gen. 34 : 30, מִנֵּי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

(b) Sometimes the first noun qualifies the second; e. g. קוֹמַת אֲרָזָיו, *the tallness of his cedars*, i. e. his tall cedars; מִשְׁמֶן בָּשָׂרוֹ, *the fatness of his flesh*, his fat flesh; כָּל-הָאָדָם, *the whole of men*, i. e. all men, Ex. 13 : 3. But this construction is less frequent than the other.

NOTE. This principle is more or less common to all languages, spe-

cially the one designated under *a*; but the Hebrew having only a few adjectives, resorts to it more frequently than almost any other language. In particular, the Hebrew is almost entirely wanting in adjectives designating the *material* of which any thing is made. Hence כְּסָף, *vessels of silver*, and other expressions of the like nature, are a matter of necessity. But this form of expression is sometimes used where there is no necessity, i. e. where adjectives might be employed; e. g. בְּגָדֵי הַקֹּדֶשׁ, *garments of holiness*; כֹּהֵן זֶרֶאֱזֵי, *priest of the head*, i. e. high priest, instead of הַזֶּהוּן הַגָּדוֹל.

§ 441. When two or more nouns are connected by the verb of existence (הָיָה) expressed or understood, such nouns as designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1: 2, 'the earth תֹּהוֹ וָבֹהוּ, *was desolation and emptiness*,' i. e. desolate and empty; Ps. 10: 5, מָרוֹם מִשְׁפָּטֶיהָ, *highness [are] thy statutes*, i. e. they are high, out of sight; Job 8: 9, יָתוֹמָה, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*. Lev. 21: 6.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. 77: 14, בְּקֹדֶשׁ דְּרָכָה, *in holiness [is] thy way*, i. e. thy way is holy; 1 Chr. 26: 14, יוֹעֵץ בְּשָׂכָל, *a counsellor with wisdom*, i. e. a wise counsellor; Ps. 17: 9, אֹיְבֵי בְּנַפְשִׁי, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. When two nouns are connected by a conjunction, one of them is occasionally employed as an adjective.

E. g. Gen. 4: 4, מִבְּכֹרוֹת צֹאנוֹ וּמִחֵלְבֶהֶן, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc.; Gen. 3: 16, עֲצֹבוֹנָהּ וְהֵרִינָהּ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. 119: 168. The construction may be called *Hendiadys*, ἑνὶ δυοῖν.

§ 444. To express qualities which in other languages are usually designated by adjectives, the Hebrews employed the words אִישׁ, בַּעַל, בֶּן, בַּת, followed by a noun expressive of quality.

Examples. (a) אִישׁ דְּבָרִים *man*; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man; as אִישׁ חָסֵד, *a man of piety*, i. e. a pious man. (b) מְחָרִים *men*; as מְחָרִי רָעָב, *men of hunger*, i. e. hungry men. (c) בָּעַל *lord, possessor*; as בָּעַל שֵׁעַר, *possessor of hair*, i. e. hairy; as בְּעֻלֵּי בְרִית, *possessors of a covenant*, i. e. bound together by a covenant. (d) בֶּן *son*, and בַּת *daughter*; as בֶּן-חֵזֶק, *son of strength*, i. e. a hero; בֶּן-מָוֶת, *son of death*, i. e. condemned, worthy of death; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר, *the daughters of song*, i. e. singing women, Eccl. 12 : 4; see Lex. The student will see that these cases are only a peculiar modification of the principle in § 440. a.

NOTE. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage; as Job 31 : 32, אֶרֶץ, *way*, for בֶּן אֶרֶץ, *son of the way*, i. e. a traveller; Prov. 17 : 4, שֶׁקֶר, *falsehood*, for אִישׁ שֶׁקֶר, *a man of falsehood*, i. e. a liar. So Gen. 15 : 2, דַּמְשֵׁק, *for son of Damascus*, i. e. a native of Damascus. Job 34 : 18.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24 : 14, תָּמִים, *integrity*, lit. upright, innocent; Job 20 : 22, צָמַל, *trouble*, lit. troublesome, etc., Ps. 10 : 10. So אִשָּׁת רָע, *a woman of evil*, i. e. an evil woman, where רָע is constructed as a noun in the Gen.; מֵי מָלֵא, *waters of fulness*, i. e. full streams, instead of מֵי מָלֵא. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

NOTE. In this way some adjectives are constantly used as epithets of persons or things; as אֱבִיר, *strong*, for 'God'; אֱבִיר, *strong*, for 'bull, horse, hero'; חָמָה, *hot*, for 'the sun'; לְבָנָה, *white*, for 'the moon,' etc. So for *God*, we say (in English) *the Almighty, the Omnipotent*, etc.; in French, *l'Eternel*, etc. This is called *epitheton ornans*.

Adjectives as predicates of a sentence.

§ 446. (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. 4 : 13, גָּדוֹל עֲוֹנִי, *great* [is] *my iniquity*. In a very few cases the adjective seems to stand *after* the noun; as in Gen. 19 : 20. 1 Sam. 12 : 17. But in the first of these cases [הָיָא מְצַעֵר], the word מְצַעֵר is originally and properly a *noun*; in the second, רַבָּהּ is probably a *verb*. In Hab. 1 : 16, בְּרָאָהּ seems to be properly a *noun*, meaning *pecus pingue*; comp. Zech. 11 : 16. Ezek. 34 : 3.

(b) Such adjective generally agrees in number and gender with the noun to which it relates; but there are many apparent exceptions.

NOTE. These exceptions may be explained on the principle, that when adjectives are used as predicates, they are often to be taken in an *abstract* sense as *nouns* of the *neuter* gender; § 445. Thus Ps. 73 : 28, קִרְבָּהּ אֱלֹהִים לִי טוֹב, *approach to God* [is] *to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem., and the adj. in the masc. and used as a *neuter* noun, § 436. So Gen. 27 : 29, אֲרִירֶךְ, אֲרוּרֶךְ, *the cursers of thee* [are] *cursed*, lit. an accursed thing; Ps. 119 : 137, מִשְׁפָּטֶיךָ יָשָׁר, *upright* [quoddam rectum] *are thy statutes*. Ps. 66 : 3. So Virgil, Aen. iv. 569, *varium et mutabile semper femina*; Statius, Theb. ii. 399, *blandum potestas*; Achill. Tat., πονηρόν μὲν γυνή. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this occurs, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. 17 : 14, הָיָה דָּוִד הַקָּטָן, *David was the smallest*, or as *to David, he* etc., i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

NOTE. In like manner, participles when used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3 : 21, עֵינֶיךָ הִרְאוּ, *thine eyes see*, lit. *thine eyes are the beholders or they which see*.

Adjectives qualifying nouns.

§ 448. Adjectives used as epithets, i. e. as simply qualifying nouns, (so also participial and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. EXCEPTIONS. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2; e. g. Is. 19: 4. אֱלֹהִים קָשֶׁה, *a hard master*. On the contrary, Jos. 24: 19, אֱלֹהִים קְדוֹשִׁים, *a holy God*, falling in with the general analogy. (b) Nouns of multitude in the singular, commonly but not always require a plural adjective; * e. g. Jer. 50: 6, צֹאן אֲבָדוֹת, *a wandering flock*.

450. Dual nouns take plural adjectives; c. g. יָרֵיחַ רַפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, of course admit either a masc. or fem. adjective; or they may have both at the same time.

E. g. 1 K. 19: 11, רֵיחַ גְּדוֹלָה וְחֹזֶק, *a great and strong wind*.

Position of Adjectives.

§ 452. When they qualify nouns, they are usually put *after* them.

The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however, Ps. 89: 51, כָּל-רַבִּים עַמִּים, *all the numerous people*, or rather *all the multitudes, the nations*. See also Is. 53: 11. Jer. 3: 7, 10. 16: 16, all which I take to be cases of *explicative apposition*; and so of the like cases elsewhere.

NOTE. The pronominal adjective זֶה *this*, not unfrequently *precedes* the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc. as the more worthy, or the same as the gender of the last noun.

E. g. Neh. 9: 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek 1: 11, פְּנֵיהֶם וְכַנְפֵיהֶם פִּרְדוּ, *their faces and wings were separated*. Here פִּרְדוּ, a part. adjective, is fem.; as is the noun also which next precedes it.

* When the concord is directed by the *sense*, as in a, b, rather than by the grammatical *form* of the noun, we may call it *constructio ad sensum*.

Construct state of adjectives.

§ 453 a. They are often put in this state, even when they qualify the noun with which they stand in regimen.

E. g. יָקָר בְּיָדָיו, *clean of hands*; בָּר יֵלֶבֶב, *pure of heart*; יָפֶה הָאָדָם, *beautiful of form*, etc. This construction is of wide extent in Hebrew, and is often used in respect to participles partaking of the nature of adjectives; e. g. Ps. 19: 8, 9. Jer. 2: 8.

Comparison of adjectives.

Comparative degree.

§ 454. (a) The comparative degree in adjectives, is made by using מֶן (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14: 18, מְרוּק מֶדְבַּשׁ, *sweeter than honey*; Ps. 19: 11.

NOTE. In the same manner also מֶן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52: 14, 'his visage מְשֻׁחָה מֵאִישׁ, *was marred more than any man's*; Gen. 41: 40, אֲנִי אֶגְדֹּל מִמֶּךָ, *I will be greater than thou*.

(b) But מֶן before the Inf. mood, implies a *negative*.

In this case it may be translated *so that not*, or *than that*, according as the sentence is constructed; e. g. Gen. 4: 13, גְּדוֹלַת עֲוֹנִי מְאֹד מִן הַחַסְדִּים, *my iniquity is great so that it cannot be pardoned, or greater than that it can be pardoned*.

(c) Sometimes the adjective necessary to make out fully the comparison, is omitted; as Is. 10: 10, 'their gods, מִיִּרְשָׁתָם, [were more powerful] *than those of Jerusalem*.'

NOTE. In the Rabbinic comparison is made by יוֹתֵר, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; an imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

Superlative degree.

§ 455. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (a) By the article prefixed to an adjective of the positive

degree; as 1 Sam. 16: 11, 'David was הַקָּטָן, *the smallest*.' The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. 21: 17, קטוֹן בָּנָיו, *the smallest of his sons*; Mic. 7: 4, טוֹבָם, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as קֹדֶשׁ הַקְּדוּשִׁים, *holy of holies*, i. e. the most holy place; Ecc. 1: 1, הֶבֶל הַהֲבִלִים, *vanity of vanities*, i. e. exceedingly vain. So 1 K. 8: 27, שָׁמַיִם הַשָּׁמַיִם, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, עַבְדֵּי עַבְדֵּי, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, אֱלֹהֵי אֱלֹהִים, *God of Gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, 'now the serpent was חָיָה הַשָּׂדֶה, *cunning above all the beasts of the field*,' i. e. the most cunning of all. (e) Some nouns necessarily imply a superlative in themselves; viz. (1) ראש *head*, as Ps. 137: 6, ראשׁ שְׂמֵחָהּ, *the head of my joy*, i. e. my highest joy. (2) בְּכוֹר, *first born*, as Is. 14: 30, בְּכוֹרֵי דָלִים, *first born of the wretched*, i. e. most wretched; Job 18: 13, מְוֵת בְּכוֹר, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) מָאֵר *very*, or מָאֵר מָאֵר *very very*; as Gen. 7: 19, 'the waters increased מָאֵר מָאֵר, *very exceedingly*,' etc. (b) By repeating the same word; see § 438. d. (c) By two synonymous words; see § 438. Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. 10: 15, רַעַת רַעֲזָכֶם, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen., instead of the same word being repeated; see § 438. Note. (e) The name of God placed after a noun sometimes makes it specially intensive; as Jonah 3: 3, גָּדוֹל לְפָנֵי יְהוָה, *before God*, i. e. really or truly very great; Gen. 10: 9, 'Nimrod was a mighty hunter לְפָנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7: 20, 'Moses was ἀστέϊος τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke 1: 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious. The ground of this seems to be, that nothing can, in the sight of God, appear to be different from what it really is.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with

plural nouns, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate ; e. g. שְׁלֹשָׁה יָמִים, *three days*, lit. a threeness of days. (b) In apposition (or perhaps used *adverbially*) with the nouns to which they relate, and either before or after them ; e. g. שְׁלֹשָׁה בָּנִים *three sons*, שְׁלוֹשׁ בָּנוֹת *three daughters* ; see and comp. § 435 and § 535 a. The position of the cardinal number *after* the noun, is less common and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather used *adverbially*, with nouns plural or singular, and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1 : 44, שְׁנָיִם עָשָׂר אִישׁ, *twelve men* ; 2 Sam. 9 : 10, חֲמֵשֶׁה עָשָׂר בָּנִים, *fifteen sons* ; בָּנִים שִׁשָּׁה, *sixteen sons*.

§ 459. The tens (20—90) are of common gender ; are put in apposition with nouns either sing. or plural ; and may stand either before or after the noun. E. g. Judg. 11 : 33, עֶשְׂרִים עָרִי, *twenty cities* ; Gen. 32 : 15, יְאִילִים עֶשְׂרִים, *twenty rams*.

§ 460. Numbers composed of tens and units (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the *singular* ; but when the noun precedes, it is in the *plural*. In both cases the gender of the smaller numeral is usually the same as that of the noun ; e. g. Deut. 2 : 14, שְׁלֹשִׁים וְשָׁמוֹנֶה שָׁנָה, *thirty and eight years* ; Ezek. 8 : 35, שְׁבַעִים וְשִׁבְעָה, *seventy and seven lambs*.

§ 461. The numerals מֵאָה *a hundred* and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17 : 17, מֵאֶה-שָׁנָה, *a hundred years* ; 25 : 7, 17, מֵאָה שָׁנָה, *a hundred of years* ; 2 Chr. 3 : 16, רְמוֹנִים מֵאָה, *100 pomegranates* ; Is. 7 : 23, אֶלֶף, *a thousand of vines* ; Ezra 8 : 27, אֶלֶף כֶּגֶן, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases the numerals are used alone to designate weights, measures in common use, and time, the noun being omitted. E. g. Gen. 20 : 16, אֶלֶף כֶּסֶף, *a thousand [shekels] of silver* ; Ruth 3 : 15, שֵׁשׁ שְׁעָרִים, *six [measures] of barley* ; 1 Sam. 10 : 4, שְׁתֵּי-לֶחֶם, *two [loaves] of bread*. The word אַמָּה, *cubit*, commonly takes the preposition בְּ after the numeral ; as Ex. 27 : 18, מֵאָה בְּאַמָּה, *one hundred*

in cubits, i. e. 100 cubits. Gen. 8, 5, בְּאַחַד לַחֹדֶשׁ, *on the first* [day] *of the month*. Comp. 551.

§ 464. The cardinal numbers beyond ten are also used as *ordinals*; and they are either put before the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7 : 11, בִּשְׁבַע־עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16 : 10, בַּשָּׁנָה עֲשָׂרִים וְשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below ten are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. 18 : 10, שֵׁשֶׁת שָׁנִים, *the sixth year*, lit. the year of six; Gen. 8 : 5, בְּאַחַד לַחֹדֶשׁ, *on the first* [day] *of the month*; Lev. 23 : 32, בַּחֲמִישָׁה לַחֹדֶשׁ, *on the ninth of the month*, etc., as in English. For the הֵן here, comp. § 421. g.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7 : 8, שְׁנַיִם שְׁנַיִם, *two and two*, or *two by two*; Gen. 7 : 3, שֶׁבַע־שָׁבָעָה, *seven and seven*, or *by sevens*.

PRONOUNS.

Primitive pronouns.

§ 467. These are more usually omitted before verbs; but when employed, they seem intended to give more energy to the expression.

Such pronouns are commonly found only in the Nominative; but occasionally they occupy the oblique cases as the following section shews.

§ 468. When a pronoun of any form is to be repeated for the sake of emphasis, it is done by using the *primitive* form; and this form thus repeated, is in any case required by the nature of the sentence. E. g.

(a) In the Nom.; which is frequent in the way of apposition to the

subject of a sentence. (b) In the Gen., as Ps. 9 : 7, אֲבֵר זְכָרָם הַמָּוֶה, *the memory of them of them has perished*, i. e. the very memory of them, etc. 1 K. 21 : 19, 'the dogs shall lick אֶת־דַּמְךָ בַּמָּוֶה, *the blood of thee even of thee*.' (c) In the Dat.; as Hag. 1 : 4, הַיְּצִת לָכֶם אֲתֶם, *is it a time for you yourselves?* (d) In the Acc.: as Gen. 27 : 34, בָּרֵכְנִי, *bless me even me*. (e) In the Abl.: as 1 Sam. 25 : 24, בְּרִי אִנִּי, *with me even me [be] this evil*.

NOTE 1. The primitive pronoun is sometimes placed first; as Gen. 49 : 8, 'Judah יִרְדְּךָ אֶתְּךָ, *thee thee shall thy brethren praise*.'

NOTE 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. 4 : 27, וְיֵשֶׁת וְגַם הָיָה לְיֶלֶד, *and to Seth even to him was born a son*.

§ 469. *Primitive pronouns used for the verb of existence.* When a personal pronoun is the *subject* of a sentence, it implies the verb of existence (הָיָה) along with or after it; the verb itself being usually omitted.

E. g. Gen. 42 : 11, בָּנִים אֲנַחְנוּ, *we [are] righteous*; Gen. 29 : 4, מֵאֵינָן אַתָּם, *whence [are] ye?* Gen. 3 : 10, צָרָם אֲנֹכִי, *I [am] naked*.

NOTE. *Personal pronouns of the THIRD person, sometimes stand simply in the place of the verb of existence*; e. g. Gen. 9 : 3, 'every thing which moves אֲשֶׁר הוּא חַי, *which is alive*;' Zech. 1 : 9, מָה הֵמָּה אֵלֶּה, *what are these?* Plainer still is the principle in such cases as follow; viz. Zeph. 2 : 12, 'ye Cushites, victims of my sword אַתֶּם הֵמָּה *are ye*;' 2 Sam. 7 : 28, אַתָּה־הוּא הֵאֱלֹהִים, *thou art God*;' Ezra 5 : 11, 'the servants of God אֲנִיחָנָא הֵמֶן (Chaldaic), *are we*,' answering to the Heb. אֲנַחְנוּ הֵמָּה. In Syriac and Arabic, this use of the personal pronoun is very common. Still, in all these cases, the pronoun must be considered simply as the emphatic *self*, *selves*, and the verb of existence be supplied as usual.

§ 469 a. Primitive pronouns of the third person, viz. הוּא, הִיא, הֵם, הֵן, are very frequently employed as demonstrative pronouns.

E. g. הַיּוֹם הַהוּא, *in that day*; הַגּוֹיִם הֵם, *those nations*. Comp. § 167. Note.

Suffix Pronouns.

§ 470. In general the pronouns suffixed to *verbs* are

in the Acc. case; those suffixed to *nouns* are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* (a) These sometimes express the sense of the Dative; as Jos. 15 : 19, נָתַתִּי, *thou hast given to me*; Zech. 7 : 5, הָצַמְתִּי אֵנִי, *have ye fasted for me for me*, i. e. on my account; Job 10 : 14, 'if I sin וְשָׁמַרְתָּנִי *then thou watchest it for me*, i. e. on my account; Prov. 13 : 20, שֶׁחֵרָו מִנִּכָּר, *he seeks for him correction*; Ps. 94 : 20, יִחַבְּרֶךָ, *is it bound to thee?* (b) They sometimes denote relations which are usually expressed by particles; as Is. 65 : 5, קָדְשִׁיךָ, *I am more holy than thou*; 1 K. 21 : 10, וַיְצַדֵּקוּ, *and caused them to testify against him*; Ps. 42 : 5, אָדָמָם, *I moved along with them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* (a) These sometimes express the sense of the Dative; as Ps. 115 : 7, יְדֵיהֶם—יָדֵיהֶם, *they have hands—they have feet*, for יָדֵיהֶם לָהֶם, *hands are to them*, etc. (b) They express the sense of the preposition עַל; as Ex. 15 : 7, קָמִיךָ, *those who rise up against thee*, instead of the עֲלֶיךָ קָמִים. So Ps. 53 : 6, הֹצֵגָה, *him who encampeth against thee*.

NOTE. The suffixes of nouns may have either an active or a passive sense: e. g. (a) Active; as הֶחֱמַסִּי, *my violence*, i. e. that which I do; סִפְרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51 : 35, הֶחֱמַסִּי, *my violence*, i. e. that which is done upon me; Ex. 20 : 20, יִרְאָתוֹ, *his fear*, i. e. which he inspires; Is. 56 : 7, תְּפִלָּתִי, *my prayer*, i. e. the prayer offered to me; Ps. 56 : 13, נִדְרֶיךָ, *thy vows*, i. e. vows made to thee; Is. 21 : 2, אֲנַחְתָּהּ, *her sighing*, i. e. the sighing over her, or on her account. Comp. § 424.

N. B. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. and § 552 seq.

Position of pronouns.

§ 473 (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to sense belongs to the *first* noun) is usually placed after the *second*.

E. g. Dan. 9 : 24, עִיר קֹדֶשְׁךָ, *thy holy city*, lit. the city of thy holiness; Is. 2 : 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. 3 : 11, עֲלִיזֵי גִּאְוָתָהּ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is apparently attached to the *first* noun.

E. g. Ps. 71 : 7, בְּחֹסֶי-עֵז, *my strong refuge*, lit. my refuge of strength. Ezek. 16 : 27. Lev. 6 : 3. But this construction is not altogether certain, as it admits of another solution, viz. by the ellipsis of the first noun mentally repeated before the second, or (more obviously still) by *apposition*.

§ 474. Pronouns usually stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87 : 1, נְסִינְתּוֹ בְּהַרְרֵי קֹדֶשׁ, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8 : 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. 9 : 13, 'when he taketh vengeance for blood זָכַר אֹתָם, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65 : 10. 68 : 15. 18 : 15, comp. v. 18. Job 37 : 4.

NOTE. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44 : 3, 'by thy hand thou didst drive out the nations, וַתַּצְמֵחַ, *and didst plant them*,' i. e. the Isaelites, as appears from v. 2. So Ps. 81 : 16, comp. v. 14. Ps. 105 : 37. Gen. 10 : 12, where דִּירָא probably refers to *Nineveh* in v. 11.

Nouns used for pronouns.

§ 475. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. 44 : 16, 'what shall we say *to my lord*? i. e. to thee; 'lo, we are servants *to my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc., i. e. *thou* didst inquire of *us*.

(2) The place of the personal pronouns, especially in a *reflexive* sense, is often supplied by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By נָפֶשׁ *soul*, most frequently; as Job 9 : 21, לֹא אֶרֶץ נִפְשִׁי,

I know not myself; Ps. 7 : 3, 'lest like a lion יִרְאֶה נַפְשִׁי, *he rend me*;' Ps. 3 : 3, לִנְפִשִּׁי, *to me*; Ps. 11 : 1. 16 : 10. 35 : 3. Amos 1 : 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself*. (b) By פָּנִים *person*; as Prov. 7 : 15, לְשֹׁחַר פָּנֶיךָ, *to seek thee*; Ezek. 6 : 9, בְּקִשְׁתָּם בְּנִפְיָהֶם, *they abhor themselves*, etc. (c) By לֵב *heart*; as Ex. 9 : 14, לִבִּי, *thyself*; Ps. 16 : 9, לִבִּי, *I myself*, etc. (d) Occasionally by several other words; as Ps. 7 : 6. 16 : 9, חַיִּים *life*, and כְּבוֹד *heart* or *soul*; Is. 26 : 9, רוּחַ *spirit*; Ps. 6 : 8, עֵין *eye*; Ps. 16 : 9, בָּשָׂר *flesh*; Ps. 17 : 14, בֶּטֶן *belly*; Ps. 6 : 3, עֶצְמוֹ *bone*; 1 Sam. 20 : 17, יָד *hand*, etc. The same usage prevails very extensively in Aramaean and Arabic; and, I may add, in our own language, e. g. How many *hands* does he employ?

Anomalies of pronouns.

§ 476. Departures from concord in respect to gender, number, etc., are called anomalies here. These are somewhat frequent, and may be ranked under several heads; comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun sing. not unfrequently relates to a noun plural, i. e. it is used in a collective sense, like a noun of multitude; as Deut. 21 : 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God נָתַנוּ *gives HIM* (sing.) into thine hand,' etc. Josh. 2 : 4, 'and the woman took the two spies, וַתְּצַפְּנֵם *and hid him*.' So Deut. 28 : 48. Ps. 5 : 10. Mal. 2 : 2. Jer. 31 : 15. Ecc. 10 : 15. Is. 5 : 23, et saepe passim.

NOTE. Pronouns singular being often employed in a *generic* or *collective* sense, in the same way as nouns of multitude, exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender*. (1) The masc. is used for the feminine; as אֲנִי for אֲנִי, Ezek. 13 : 20. הִיא for הִיא, Ruth 1 : 22. Cant. 6 : 8. Zach. 5 : 10. So the suff. כֶּם for כֶּן, Ruth 1 : 8, 11, 13. הֵם for הֵן, Ruth 1 : 19. Ex. 1 : 21. Is. 3 : 16. Dan. 8 : 9, 2. Ezek. 1 : 6, 7, 8 saepe. מִי for מִי, Judg. 19 : 24. הֵם for הֵן, 2 K. 18 : 16. 2 Chron. 29 : 3. (2) The fem. for the masculine; as הִיא instead of הֵיא, 2 Sam. 4 : 6. Jer. 50 : 5; אֲנִי for אֲנִי, Deut. 5 : 24. Ezek. 28 : 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job 14 : 19, טַפְּחִיהָ, where the antecedent of הָ is מֵיִם plur. masc. Is. 35 : 7, רִבְצָהּ [וּ] *the laier of her*, i. e. of the מַעֲיִים plur. masc.

Relative pronouns.

§ 477. The relative אֲשֶׁר (also זֶה and הַזֶּה when used

as relatives, § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative אֲשֶׁר is often joined in sense with other words, merely to give them a *relative* meaning; e. g.

(a) With nouns and pronouns; as Gen. 13 : 16, אֶת-עָפָר . . . אֲשֶׁר, *which dust*; לוֹ אֲשֶׁר, *to whom*; אֲשֶׁר אָהוּ, *whom*; Deut. 28 : 49, אֲשֶׁר לְשׁוֹנוֹ, *whose language*; Ps. 1 : 4, אֲשֶׁר תִּדְפְּנוּ רִיחַ, *which the wind scatters*, etc. (b) With adverbs; as אֲשֶׁר שָׁם, *where*; אֲשֶׁר מִשָּׁם, *whence*, etc.

NOTE. The word אֲשֶׁר is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21 : 35, 'in the place [בו] נִבְרָאתָ אֲשֶׁר נִבְרָאתָ, *where thou wast created*; Ex. 22 : 34, אֶל-אֲשֶׁר [מְקוֹם], *to what [place]*; Is. 43 : 4, מִמָּאֲשֶׁר [יָדָה], *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 553.

NOTE 2. אֲשֶׁר not only designates a relative sense, but often includes with it the sense of *these* or *those*; e. g. אֲשֶׁר תָּרָאָר, *THOSE WHOM thou shalt curse*, Num. 22 : 6; הַאֲשֶׁר, *to those which*, etc.

VERBS.

Usual principles of concord.

§ 479. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33 : 13, וְגֵחֹתוֹ כָּל-יְהֻצְאוֹן, *then all the flock will die*; comp. § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence begins with a verb sing. and proceeds with plur. verbs; e. g. Ex. 1 : 20. 33 : 4. Is. 2 : 20. Ps. 14 : 1, etc. See further on nouns of multitude, § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17 : 10, 'and Moses and Aaron and Hur *עלו* *ascended*;' Ps. 85 : 11, *חֶסֶד-וְאֵמֶת נִפְגָּשׁוּ*, *mercy and truth are met together*; Gen. 8 : 22, etc.

NOTE. *Exceptions.* Cases occur rarely, where a verb sing. is used after several Nominatives; e. g. Ex. 21 : 4, *וְהָאִשָּׁה וְיִלְדֶיהָ חָדְלָה*, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (*הָיָה*), this verb often agrees with the latter.

E. g. Gen. 27 : 39, *בְּנֵי מְנַי הָאָרֶץ יִהְיֶה מִוֹשְׁבֶיהָ*, *rich countries shall be thine abode*; Gen. 31 : 8. Lev. 25 : 33. Ezek. 35 : 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

1. As to number.

§ 484. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. 2.

E. g. Gen. 1 : 1, *בָּרָא אֱלֹהִים*, *God created*; Ex. 21 : 29, *בְּעֲלֵיו יוּמָת*, *his owner shall be put to death*. But in a few cases the *pluralis excellentiae* takes a verb in the plural; e. g. Gen. 20 : 13. 31 : 53. 35 : 7. Ex. 32 : 4, 8. 2 Sam. 7 : 23.

§ 485. Plural Nominatives of the fem. gender, which relate to *beasts* or *things* and not to persons, frequently take a verb singular whether it precede or follow them.*

E. g. Ezek. 26 : 2, *נִשְׁבְּרָה דְלָחוֹת* *broken is [are] the gates*; Joel 1 : 20, *בְּהֵמוֹת תִּצְרֹחַ* *the beasts cry [cries]*; Gen. 49 : 22. Jer. 4 : 14. 48 : 41. 51 : 29, 56. Ps. 119 : 98. 87 : 3. Job 27 : 20, etc.

§ 486. *Vice versâ*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1 : 10, *כִּי-יִהְיֶה מִלְחָמָה*, *when there shall happen war*; Judg. 5 : 26. Job 17 : 16. Is. 28 : 3. Obad. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanus*. Compare the Greek neuter plurals, as joined with verbs singular.

E. g. Ex. 31 : 14, מְחַלְלֵי יוֹמָהּ יוֹמָהּ, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. 27 : 16. 3 : 18. 28 : 1. Gen. 47 : 3. Ex. 31 : 14.

§ 489. When the verb *precedes* a plural Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. 1 : 2, וַיְהִי בִּפְנֵיהֶם יְלָדִים, *and there was to Peninnah children*, i. e. Peninnah had children; Is. 13 : 22, עֲנֵה אֵיִם, *the jackals shall howl*; Deut. 5 : 7. Judg. 13 : 12. 2 Sam. 21 : 6. Ps. 124 : 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally even when the verb *follows* a plur. Nom; as Ecc. 2 : 7, בָּנִי בְּיָתִי הָיָה לִי, *there were slaves to me*, i. e. I had slaves; Gen. 46 : 22, 'these were the sons of Rachel וְאֵשֶׁר יָלְדָה לְיַעֲקֹב *which were* [lit. was] *born to Jacob*;' Gen. 35 : 26. Dan. 9 : 24. Is. 64 : 10.

NOTE. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. 1 : 14, יְהִי מְאֹרֹת, *let there be lights*, . . . וְיִהְיֶה וְיִהְיֶה *and let them be* for signs, etc.' Num. 9 : 6. Ezek. 14 : 1. Esth. 9 : 23.

II. As to gender.

§ 490. Feminine Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25 : 27, הֵבִיאָ שִׁפְחָתִי, *thine handmaid brought*; 1 Chr. 2 : 48, בָּרְאָה שִׁפְחָתָא, *the concubine bore*; Judg. 21 : 21, וְאֵם הַבָּנוֹת יֵצְאוּ, *if the daughters go out*; Ruth 1 : 8, 'even as ye [Ruth and Orpah] עָשִׂיתֶם *have done* to the dead;' Is. 57 : 8, וַתַּבְרֵחַ-לְךָ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. 2 : 8. 11 : 32. 1 K. 22 : 36. Ecc. 7 : 7. 12 : 5. Jer. 3 : 5. Cant. 3 : 5. 5 : 8. 8 : 4. 2 K. 3 : 26. Gen. 15 : 17.

NOTE. In a *very few* cases, a masc. Nominative singular is united to a verb fem.; e. g. Ecc. 7 : 27, אֹמֶרָה קְהָלָה, *saith the Preacher*, where the verb follows the grammatical *form* of the Nom. rather than the *sense* of it; Judg. 11 : 39, וַתֵּהְיֶה-חֻק, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. 33: 9, אֶבֶל אֲמֵלֶיהָ אָרָץ, *the land mourns and is withered*; 14: 9. Job 20: 26. Lev. 3: 1. 5: 1. etc.

Note. There are more nouns of the *common* gender in Hebrew, than has been generally supposed, (Ges. *Lehrgeb.* p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other; comp. § 480.

E. g. Ex. 5: 16, הָעָם עָמְדָה, *thy people have sinned*. So the name of a nation, as Ps. 114: 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations*, *countries*, and *towns*, are of the masc. gender, when they are used to denote the *inhabitants*; but they are fem., when they only designate *place*; comp. § 320. Note 1.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest; e. g.

(a) With a masc. noun; as Prov. 27: 9, שָׁמֶן וְקִטְרוֹר יְשַׂמְּחוּ לֵב, *ointment and perfume make [makes] glad the heart*; Hos. 9: 2, etc.

(b) With the nearest noun; as Num. 12: 1, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Num. 20: 11, וַתִּשְׁתְּ הָעֵדָה וּבְעִירָם, *and the multitude and their cattle drank*; Gen. 7: 7. 1 K. 17: 15. Est. 9: 29. 2 Sam. 3: 22. Comp. § 481.

For the *general* rule respecting the composite Nominatives, see § 481.

NOTE. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21: 32. 24: 61. 31: 14. 33: 7. Comp. § 489. Note. § 430.

III. Number and gender.

§ 494. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all מְרִבִּית *the increase* of thy house יָמוּתוּ, *shall die*;' Jer. 44: 12, שְׂאֲרֵיהָ 'the remainder of Judah who שָׁמוּ *set* their faces;' Zeph. 2: 9. Gen. 48: 6. This is *constructio ad sensum*, § 449. b. Note.*

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) *Vice versâ*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (a) Job 42: 15, לֹא נִמְצְאוּ נָשִׁים יְפֹת, *there were [was] not found women so beautiful*; Jer. 48: 15, עָרֶיהָ עָלָה, *her towns ascended in the flames*; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17. Ps. 57: 2. 87: 3. Job 22: 9. Comp. § 489. § 490. (b) לֹא חִמְצוּ אֲשֶׁרֵי, *his' steps totter [totters] not*; Job 14: 19, הַשֹּׁטָף סִפִּיחָהּ, *its floods overflow [overflows]*; also when the verb follows, as Jer. 49: 24, חֲבָלִים אֶחְזָקָהּ, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly.* When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

E. g. 2 Sam. 19: 9. 'and Joab saw that הֶחָזֶה פָּנָיו מִלְחָמָה, *the front of the battle was* against him;' where the verb agrees with מִלְחָמָה. Is. 22: 7, מִבְּחֵר צִמְקֶיךָ מָלְאוּ, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with צִמְקֶיךָ. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

NOTE. The solution of this seems to be the intimate connection or oneness of two nouns in regimen; § 332.

§ 497. *Anomalies as to the Dual.* We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, יָדָיו יָדִי, *his hands [was] were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, וְעֵינָיו קָמָה, *and his eyes [was] were dim*; Deut. 27: 7. *Kethibh*.

NOTE. For anomalies of the like character with these in §§ 484—496, in regard to *pronouns*, see § 476.

Impersonal verbs.

§ 498. These are made in Hebrew by the 3d pers. masc. or fem. sing. of either the Praet. or Fut. tense; and sometimes by the Inf. mood.

E. g. וַיְהִי, *and it happened*; מַר לִי, *it is bitter to me*; יָנִיחַ לִי, *I am quiet*, lit. it is quiet to me; צָר לּוֹ or נֹצֵר לוֹ, *it was grievous to him*; 1 Sam. 30: 1, נִתְּצָר דָּוִד, *and it was grievous to David*; Job 4: 5, 'but now תָּבוֹא אֵלַיָּהּ, *it comes upon thee*;' Ps. 18: 7, Inf. בָּצָר לִי, *when it was ill with me*. In Gen. 4: 26, הִתְחַל (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ.

E. g. צָר לִי *it is grievous to me*, i. e. I am grieved; בָּצָר לִי, *when it was ill to or with me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent, e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, קָרָא [one] *called*; Gen. 48: 1, וַיֹּאמֶר *and [one] told*; 1 Sam. 26: 20, יָרִדָּה [one] *pursues*; 16: 23. Is. 9: 5. 64: 3, 'from everlasting שָׁמַעוּ לֹא [they] *have not heard*; 47: 1, לֹא יִקְרְאוּ-לְךָ, [they] *shall not call thee*; etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on, tout le monde*, etc., in French, or to the Greek λέγουσι, etc. It is quite common in Hebrew.

NOTE 1. Sometimes the Nom. is expressed by אִישׁ, אָדָם, etc.; and sometimes the act. Part. of the verb is employed as the Nom., as Is. 16: 10, יִרְדֶּה הַדֹּרֶה, *the treader shall tread*, i. e. one shall tread; Is. 28: 4, יִרְאֶה הָרֹאֶה, *the seer sees*, i. e. one sees; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, נִטְעוּ הַנִּטְעִים, *the planters shall plant*; i. e. one shall plant; Nah. 2: 3.

NOTE 2. The 3 pers. plural, or a Part. plural used as a verb, is often to be rendered *passively* in such cases; as Job 34: 20, נִסְרִי אֲבִיר, *the mighty one is removed*, lit. they remove the mighty one; Prov. 9: 11, 'for by me יִרְבּוּ *are increased* [lit. they increase] thy days, and years יוֹסִיפוּ *are added* [lit. they add] to thee;' Gen. 39: 22, 'all which שָׁם *was done there*,' lit. they did or were doing there. Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, ἡ ψυχή σου ἀπαιτοῦται, *thy soul do they require*, i. e. thy soul shall be required; 16: 9, *that when ye die δεξωται, ye may be received*, lit. they may receive you.

(b) Occasionally the *second* person of the verb is employed in a similar way; e. g. Is. 7: 24, שָׁמָּה לֹא תָבוֹא, *one shall not come there*, lit.

thou shalt not come ; Job 18 : 4. Lev. 2 : 4. Also in the common phrase with the Inf, עַד בּוֹאָךְ *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used indifferently, in a great many cases, to express the same idea. Both of them may be made *Aorists* by prefixing Vav, § 208, § 209, and by some other particles placed before them ; but the *predominant* use of the Praeter is to express *past* time of some shade or other ; and the *predominant* use of the Future is to designate some shade of *future* time.

§ 503. *The Praeter tense* of verbs is used to designate the meaning of various tenses.

(a) For the Perfect tense, which is its appropriate use ; e. g. Gen. 3 : 13, ' what is this which עָשִׂיתָ, *thou hast done* ? ' 3 : 11, ' who הִגִּיד *has told* thee ? ' 3 : 14, 17, 22.

(b) For the Pluperfect tense ; e. g. Gen. 2 : 2, ' God finished the work עָשָׂה, *he had made* ; 2 : 5, ' Jehovah לא הִמְטִיר, *had not caused it to rain*.'

(c) For the past tense of narration or historic tense ; e. g. Gen. 1 : 1, ' God בָּרָא *created* ; ' 1 : 2, ' the earth הָיְתָה *was* ; ' 29 : 17, ' Rachel יָפְתָהּ-הָיְתָה, *was beautiful in appearance*.'

The Fut. with Vav conversive commonly follows the Praeter, in the same sentence or in a succeeding one, in order to avoid repeating the Praeter. This exchange of forms of tenses is common, where a subsequent narration is connected with a preceding one. Comp. Gen. 4 : 2—5. 1 Sam. 7 : 15, 16.

(d) For the present tense ; (1) In verbs signifying quality or condition ; as גָּדֹל *he is great*, חָכָם *he is wise*, etc. (2) When the object of the verb is to express a *state of acting* ; as Ps. 119 : 28, ' my soul לָפְדָה *weeps* for trouble ; ' 119 : 30, ' the way of truth בָּחַרְתִּי *I choose* ; ' Is. 1 : 15, ' your hands מְלֵאִי *are full* of blood.' (3) In general propositions designating action at *any* time ; as Ps. 1 : 1, ' blessed is the man who הִלֵּךְ *walketh not*—לֹא דָרַךְ *treadeth not*—לֹא יָשָׁב *sitteth not* ; and often so. The Fut. is employed in the same way.

(e) For the Fut. tense ; (1) In prophecies, protestations, and assur-

ances; as Is. 9 : 1, 'the people who have walked in darkness ראו (see) shall see a great light;' Is. 2 : 2, וְהָיָה and it shall come to pass; 2 : 3, 4, 11, 17, 19, et saepe. (2) When a fut. form (with a future meaning) precedes the Praeter in the same construction; as Is. 1 : 30, 31, תִּהְיוּ ye shall be as an oak—וְהָיָה הָאִישׁ and the mighty man shall be, etc.; 3 : 25, 28, 'thy men יִפְּלוּ shall fall by the sword—and her gates יִאֲבֹלוּ shall mourn and lament;' and so often.

NOTE 1. The conjunction Vav in such cases may precede the verb itself, as in *e. 2*; or precede the Nom. when this stands before the verb, e. g. Job 19 : 27, 'I shall see רָאִיתִי וְעֵינַי and my eyes shall behold,' where רָאִיתִי is made Fut. in sense by the Vav before its Nominative. In some cases Vav is omitted, particularly by poetic license, and the Praeter still designates the sense of a Future.

NOTE 2. Any word expressive of Future time and standing in connection with any construction, requires the Praeter that follows (with a Vav prefixed) to be rendered as a Future; e. g. 1 Sam. 2 : 31, 'behold the days בָּאִים are coming, וְנִגְדַעְתִּי when I will cut off, etc. So with an Inf.; as Deut. 4 : 30, הָיָה בָּעֵצָר when thou shalt be troubled, וְיִמָּצְאוּךָ and [these things] shall overtake thee; Gen. 2 : 5. So also, Ex. 17 : 4, עוֹד מְעַט yet a little time, וְסָקַנְתִּי and they will stone me; Ex. 16 : 1, 'at evening יִרְעֻתָם ye shall know.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6 : 21, קַח לָךְ take for thyself, וְאָסַפְתָּ and collect; comp. above in *e. 2*. (2) Sometimes when Vav is prefixed without a preceding Imp.; as Gen. 33 : 10, 'if I have found favor in thine eyes, וְלִקְחָהּ then take, etc. Ruth 3 : 9. Gen. 47 : 23. Deut. 29 : 7, 8.

(g) For the Subj. mood in all its tenses, especially when a Fut. with a Subj. meaning precedes in the same construction, § 504. *h*; e. g. (1) For the Present; as Gen. 3 : 22, פָּן-יִשְׁלַח lest he put forth his hand, וְלָקַח and [lest he] take, וְאָכַל and [lest he] eat, etc. (2) For the Imperf.; as Is. 1 : 9, הָיִינוּ 'we should be as Sodom, וְדָמִינוּ we should be like Gomorrha;' Gen. 13 : 13, וְנָמְתוּ—דָּפְקוּם, should one hurry them—then they would die; Ruth 1 : 12. Judg. 8 : 19. (3) For the Pluperf.; as Is. 1 : 9, 'unless Jehovah הִזְחִיר had left us a remnant, etc.' 2 K. 13 : 19, 'then הִכִּיתָ thou wouldst have smitten the Syrians.' Job 10 : 19. Num. 22 : 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2 : 21, עַד אֲסֻבְלוּ, until they shall have finished; 3 : 18. Is. 4 : 4. Gen. 24 : 19.

§ 504. The Future tense of verbs is used with a variety of meaning; viz.

(a) To indicate future time; which is its *appropriate* use.

(b) For the present tense; e. g. לֹא אָדָע, *I know not*; לֹא אֵרִיד, *I cannot*; מֵאַיֵן תָּבוֹא, *whence comest thou?* מָה־תִּבְקֶשׁ, *what seekest thou?* Also in general propositions; as 'a wise son יִשְׂמַח makes glad his father.' Such a use of the Fut. is very common, and agrees with the common use in Arabic.

(c) To designate *past* time; e. g. (1) Often when preceded by particles that indicate *past* time. (a) By אָז *then*; as Jos. 10: 12, אָז יִדְבֹר, *then spake he*. (b) By עַד, *not yet*; as Gen. 2: 5, עַד הָיָה, *was not yet, or before it was*. But sometimes the sense is *future* after these particles; as Ex. 12: 48. Job 10: 21. (2) Sometimes (not very frequently) it indicates the *past* time of narration, i. e. it is employed as the *historic* tense; e. g. Gen. 2: 6, 'and a mist יָרָעָה *went up*, etc.' 2: 10, 'and thence יִפְרָד *it was divided*, etc.' 2: 25, וְהָבוּשָׁם, *and they were not ashamed*. [Is this occasioned by the Vav which precedes?] Comp. § 503. c. 2. Note 1.

(d) With Vav *conversive* the Fut. forms a common historic tense.

NOTE. Vav does not always stand before the verb itself in such cases, but may stand before some word intimately connected with it; e. g. Gen. 2: 10, וַיִּפְרָד, *and thence it was divided*.

(e) Without such Vav it is sometimes employed to denote *habitual* or *continued* action; 1 K. 5: 25, 'thus much Solomon, יָתַן *gave* to Hiram yearly'; Job 1: 5, 'thus יַעֲשֶׂה *did* Job continually'; 2 Sam. 12: 31. 2 Chr. 25: 14.

(f) For the Imp.; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. 1: 26, בְּנֵעֲשֶׂה אָדָם *let us make man*; 1: 3, יְהִי־אֹר, *let there be light*, etc. *Where excitement, urging, entreaty, etc., is to be expressed, the parag. Fut. is usually employed; as אֲגִידָה, *let me rejoice now*; אֲקוּמָה, *let me arise now*. (2) In prohibitions; because the Hebrew Imp. is not used with negatives; e. g. Ex. 20: 15, לֹא תִגְנֹב, *steal not*, lit. thou shalt not steal.

(g) For the Optative; especially when the particle כֵּן is subjoined; e. g. Ps. 7: 10, יִגְמַר־כֵּן, *O that it might come to an end!* Cant. 7: 9, יִהְיוּ־כֵן, *O may they be!* 1 K. 17: 21. Is. 19: 12. 47: 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive; especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after אֲשֶׁר *that*, בְּעִבּוֹר *that*, הֵן *that*, כִּי *that*, כִּי *that*, לְכֵן *that*, לְמַעַן *in order that*, אֲלֵ *that not*, בִּלְכֵן *that not*, כִּי־נָא *that*

not. Yet the Fut. often follows particles such as the above, when a Subj. sense is not required but a Future one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries *may, can, must, might, could, should, would*, etc. E. g. Gen. 3 : 2, נֹאכֵל, *we may eat*; 30 : 31, מָה־אֶתֶּן־לָךְ, *what must [shall] I give thee?* Judg. 14 : 16, וְיָגִיד אֵלַי, *and should I tell thee?* Prov. 20 : 9, מִי־יֹאמַר, *who can [will] say?* So Job 10 : 18, אֶגָּוֶר, *I should have died*; Gen. 31 : 37, וְשָׁלַחְךָ, *that I might take my leave of thee*; 28 : 8, 'until that all גִּבְעֹתַי shall have been gathered'; comp. § 503, g. 4.

(j) The Fut. with Vav conversive (which commonly indicates *past* time), is sometimes used as a proper Future, the Vav being rendered merely as a *conjunction*; e. g. Is. 9 : 5, 'to us a son shall be given, and the government יִתְּתֵנּוּ shall be upon his shoulder, etc.' Is. 9 : 10, 13, 15, 17. 51 : 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the Present Indic.; as 2 Sam. 19 : 2, 'behold the king weeps וַיִּתְאַבֵּב and mourns'; Ps. 102 : 5, וַיִּבֶשׂ, *and is dried up*. (2) For the present Subj.; as Jos. 9 : 21, 'let them live, וַיְיָדִי, *and let them be or may they be*, etc.' Job 14 : 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

NOTE. In respect to the *forms*, etc., of the Fut., comp. § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other, and often they are used almost indiscriminately; comp. § 504. f. § 201. The Imp., besides its *proper* sense, is employed for the Future; viz.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. 42 : 18, עֲשֵׂה וְחַיִּי, *do this and live*, i. e. do this and ye shall live; Prov. 3 : 3, 4, 7. 4 : 4. 7 : 2. 9 : 6. Is. 8 : 9. 36 : 16. 45 : 22. 55 : 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (1) Sometimes when it stands *before* the Fut.; as Is. 45 : 11, שְׁאַלְנִי, *WILL ye inquire of me—and יִצְוֶנִי will ye prescribe to me?* 6 : 9. (2) When it stands *after* the Fut.; as Gen. 45 : 18, וְאֶתְּתִיבָה, *and I will give you* . . . וְאֹכְלִי, *and ye shall eat*, lit. eat ye. Gen. 20 : 7. Is. 54 : 14. Ruth 1 : 9.

Use of composite verbs.

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun or pronoun which follows them.

Note. Different prepositions are used in order to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite*: like our English, *put, put by, put up, put in, put down, put aside, put away, put on, put off, put out*, etc.

E. g. *נָפַל* *to fall*; *נָפַל עָלַי* *to fall over to, to fall away*; *נָפַל מִן* *to leave, to depart from*; *נָפַל לְפָנַי* *to fall down before any one*. *קָרָא* *to call*; *קָרָא לְ* *to call to, to invoke*; *קָרָא בְּ* *to name*. *שָׁאַל* *to ask with an Acc. of the person*; *שָׁאַל* *to demand, with an Acc. of the thing demanded*; *שָׁאַל בְּ* *to consult any one*.

§ 507. No definite rules can be made out for the very various usage of prepositions in these cases. The lexicons and practice only can give the requisite information. The following distinctions may aid the learner, in a few cases: viz.

(a) The preposition *לְ* is often put after verbs signifying *to be angry, to trust, to hold, to sin against, to reprove*, etc.; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch*, etc.

(b) The preposition *בְּ* is often put after verbs signifying *to make, to attain to, to become* any thing; as 2 Sam. 7: 14, 'I will be to him *אֲבִי*, for a father [a father], and he shall be to me *בֶּן*, for a son [a son]'; 1 Sam. 4: 9, *הִיָּיתֶם לְאֻמִּים*, *be ye for men*, i. e. be men, act courageously; Gen. 2: 22, 'and Jehovah made the rib *אִשָּׁה*, for a woman,' i. e. a woman. The later Hebrew makes more frequent use of *לְ* in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

NOTE. This is the habitual construction after the verb *הָיָה* signifying *to become*; e. g. Gen. 2: 7, *וַיְהִי בְּנֶפֶשׁ חַיָּה* and he became an animated being.

(c) The particles *כִּי, מֵן, עַל, בֵּין, בְּצֵד, אַחֲרַי, לְפָנַי*, etc., are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

NOTE. Many verbs have both a trans. and intrans. sense ; consequently they are sometimes *with*, and sometimes *without* an Acc. after them : e. g. בָּכָה *to weep*, and *to bemoan* ; הָלַךְ *to go*, and *to pass through*, Gen. 2 : 14 ; יָשָׁב *to dwell*, and *to inhabit* ; Ps. 22 : 4, זָמַר *to sing*, and *to celebrate with praise* ; so רָגַז, etc.

§ 509. Many verbs in Hebrew govern an Acc. directly without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בָּשַׂר *to bring good tidings to any one*, מָרָה *to be refractory AGAINST any one*, עָרַב *to give a pledge FOR any one*, etc. Among these are, verbs of *putting off* and *on*, of *ornamenting* ; of *plenty* and *want* ; of *dwelling in* or *among* ; of *going out*, *coming in*, *coming upon*, *happening to*, etc. Verbs of *overflowing*, *overspreading*, etc. take the Acc. of the thing with which they overflow, etc. ; as Ex. 3 : 8, 'a land which וַיִּזְבַּח וַיִּשָּׂא *overflows with milk and honey* ; Joel 4 : 18. Jer. 9 : 17. Lam. 3 : 48.

§ 510. Neuter verbs sometimes take an Acc. case.

E. g. הָגֵג חֹג, *to celebrate a feast* ; חוּדַר חִידָה, *to propose an enigma*, etc. Comp. the English, *to run a race*, *to fight a fight*, etc. Gen. 27 : 34. Neh. 2 : 10. Ps. 25 : 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a *causative* meaning, (of course the conj. Piel and Hiphil generally), may govern two Accusatives ; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. 8 : 16, מָלְאוּ אֶת-הָאָרֶץ חֶמֶס, *they filled [caused to be full] the earth with violence* ; Gen. 41 : 42, וַיַּלְבֵּשׁ אוֹתוֹ בְּגָדֵי-שֵׁשׁ, *and he clothed him with [caused him to put on] garments of fine linen*, etc.

NOTE. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives ; e. g. such as signify *to anoint*, *to sow*, *to plant*, *to stone*, i. e. cover with stones, *to nourish*, *to furnish*, *to rob*, *to do good or evil to any one*, *to call or name*, *to command*, *to convert any thing into another*, as Job 28 : 2, אָבָן יִצוּק נְחוּשָׁה, *stone he fuses into brass* ; Gen. 2 : 7, 'God made man עָפָר מִן הָאָרֶזֶם *with dust [out of dust] from the earth*, where עָפָר is the Acc. of *the material*, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, עַל, etc. before the latter noun in cases like the above, is not un-

frequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be regarded as having a preposition *implied* before the second noun in the Accusative, if the reader chooses this ancient method of construction.

Passive Verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80 : 11, כָּסַף הַרִים צֶלֶה, *the mountains were covered with the shadow of it.* Ex. 25 : 40. 28 : 11.

NOTE. Sometimes verbs of a passive *form* have an active *sense*; and in this case they may govern an Acc., like active verbs; e. g. Job 7 : 3, הִנְחַלְתִּי יְרֵחִי שָׁוָא, *I have inherited months of vanity*, where the verb is in Hophal; Ex. 20 : 5. Deut. 13 : 3.

Infinitive absolute.

§ 514. (1) This is usually put *before* a finite tense of the same verb, and in this position serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23 : 22, יַעֲרֵם הוּא, *very subtly will he deal*; 20 : 6, נִשְׁאַל נִשְׂאָל, *he has urgently requested*; Amos 9 : 8, לֹא הִשְׁמִיד אֶשְׁמִיד, *I will not utterly destroy.* Gen. 31 : 30. 43 : 3, 7, הֲיָדְוִיעַ נָדַע, *could we indeed know?* 37 : 8, הֲמִלְכָה תִּמְלֹךְ, *shalt thou indeed reign?*

(b) It denotes assurance, certainty; as Gen. 2 : 17, מוֹת תָּמוּת, *thou shalt surely die*; 3 : 4. 37 : 33, בָּרָךְ תִּרָּךְ, *he is surely torn in pieces*; Judg. 15 : 2, אָמַר אֶמְרָה, *surely I thought, or said.*

(c) In general it gives intensity, energy, animation, vivacity, or some colouring of this nature, to the expression; although it is difficult always to express it in an English version.

So the *intensive* particles of the Greek, German, etc., cannot be well expressed in a translation.

(2) Put *after* a finite tense, it marks *continued* action.

E. g. 2 Sam. 15 : 30, עָלוּ וּבְכוּ, *they went up continually weeping*; Gen. 8 : 7, וַיֵּצֵא יָצוּא וָשׁוּב, *and it continued going and returning*; Gen. 19 : 9, 'he is continually acting the part of a judge.' Is. 6 : 9. Jer. 23 : 17. 1 Sam. 6 : 12. 1 K. 20 : 37. 2 Sam. 3 : 24. 26 : 5. In

such cases a participle is sometimes used as a second Inf., 2 Sam. 16 : 5 : or a noun, Is. 29 : 14.

N. B. Although *continued* action, etc., is usually designated by the Inf. abs. placed *after* the finite verb, yet there are examples of this position which do not appear to differ from the cases under No. 1 ; e. g. Is. 22 : 17. Jer. 22 : 10. Gen. 31 : 15. Dan. 11 : 10, 13.

NOTE 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one ; as Job 6 : 1, שֶׁקֶל יִשְׁקֶל, with Inf. abs. in Kal and finite verb in Niphal ; Ezek. 16 : 4, הִחַלְתִּי לֹא הִחַלְתִּי, Inf. in Hophal and finite verb in Pual.

NOTE 2. The Inf. abs. is sometimes taken from a kindred synonymous verb ; as Is. 28 : 28, אָרֹשׁ יִרְשְׁנֻהוּ, *he will thoroughly thresh him*, roots אָרֹשׁ and דָּרַשׁ, both signifying *to thresh*.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. בְּיָדֵיכֶם *bene faciendo*, for *bene* ; 1 Sam. 3 : 12, הִיחַל וְכָבְדָה, *incipiendo et finiendo*, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially ; as Is. 60 : 14, שֹׁחֲוֹחַ *incurvando*, for שָׁחֲוֹחַ ; Hab. 2 : 10, קִצְוֹתָ לְקִצְוֹת, (b) With a finite verb ; as Num. 23 : 25, קֹבֵה תִּקְבְּנִי, לֹא תִקְבְּנִי, *thou shalt not curse at all*, for קִבּוֹב ; Ruth 2 : 16, שֶׁלֹּא תִשְׁלַח, for שָׁלַח ; Ps. 50 : 21, הִיטֹת־אֲהֲרֶה, for הִיטֹת, etc. Instances of this nature are so rare, that one hardly knows whether to rank them under the head of established usage.

§ 517. The Inf. abs. is sometimes used instead of a finite verb ; and this for any mood, tense, or person.

E. g. Deut. 5 : 12, שְׂמֹר simply, instead of תִּשְׁמָרְךָ, as it is in Deut. 6 : 17 ; Ex. 20 : 8, תִּזְכֹּר תִּזְכֹּר, as in Deut. 7 : 18 ; Job 40 : 2, תִּהַרֵב *an contendendo* ? for תִּהַרֵב רֵב, as in Judg. 11 : 25. So Dan. 9 : 5, מָרְדְּנוּ וְסִיִּר, *we have rebelled and apostatized* ; Est. 9 : 6. Jer. 14 : 5. Gen. 41 : 43. Judg. 7 : 19. Ecc. 8 : 9. 9 : 11. Ezek. 1 : 14, 'the living creatures רָצוּ וְשׁוּב *ran and returned* ; Ecc. 4 : 2. Jer. 32 : 44, 'fields shall they buy, וְכָתוּב *and they shall write bills of sale*, וְהִדְּרוּ וְהִחֲלוּם-וְהִדְּרוּ *and they shall seal them—and take witnesses*,' Num. 15 : 36. Deut. 14 : 21. Is. 5 : 5. Ezek. 11 : 7, הֲוִיצִיא *will I bring out*,' etc. 1 K. 22 : 30. 2 Chr. 18 : 29.

For the Imper. ; Deut. 5 : 12, שָׁמֹר *keep* ; 1 : 16. Jer. 2 : 2, הֵלֹךְ *go* ; 13 : 1, etc. Num. 25 : 17. See the first examples above.

NOTE. The Inf. abs. is in some cases to be translated in a *passive* sense : as Prov. 12 : 7, 'the wicked הִפּוּךְ, *are to be destroyed*.' This is elliptical ; the full phrase would be הִפּוּךְ יִהְיֶה. So הִפֵּר, Prov. 15 : 22.

§ 518. The Inf. abs. is also employed in an *energetic sense*, as a kind of *nomen actionis*, or to denote the *practice* of doing any thing.

E. g. אָלַהּ וְכָחַשׁ וּרְצַח וְגַנֵּב פָּרָצוּ, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. 4 : 2. Is. 21 : 5. 59 : 4. Jer. 7 : 9. 23 : 14. 8 : 15. 2 K. 4 : 43. Prov. 12 : 7. Ps. 22 : 9.

Note. As the Inf. abs. has generally an *intensive* sense, whether employed with an finite verb or standing alone, it may be called the *energetic* form of verbs. The usage adverted to in § 517, § 518, shews that the Heb. language possesses a most striking power of brevity and energy.

§ 518 a. The Inf. abs. is sometimes employed simply as a verbal noun in the Acc. after an active verb.

E. g. Is. 42 : 24, לֹא אָבוּ הֵלֹךְ, *they would not go*. Is. 7 : 15, לִדְעֹתוֹ, *until he know how to refuse*. Jer. 9 : 4.

Infinitive construct.

§ 519. The Inf. const., being a sort of verbal noun, is used like one in respect to construction, position, government, and even form ; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases ; viz.

(a) In the Nom. case ; e. g. Gen. 2 : 18, הָיִיתָ הָאָדָם, 'the being of the man alone is not good' ; 29 : 19, תָּתִי (Inf. of נָתַן) 'my giving is good' ; 11 : 6. 30 : 15. (b) In the Gen. ; e. g. Gen. 29 : 7, עַתָּה הַאֲסֵף, *the time of collecting* ; 2 : 4, בְּיֹם עֲשׂוֹת, *in the day of making*, Num. 9 : 15. Ps. 128 : 2, et passim. (c) In the Dat. ; e. g. Num. 7 : 5, וְהָיוּ, לְעֹבְדֵי, *and let them be for serving*, i. e. let them serve. 8 : 11 ; Ezek. 30 : 16, תִּהְיֶה לְחִבְקָה, *it shall be for being pierced through*, i. e. it shall be pierced through ; comp. § 523. d. (d) In the Acc. ; e. g. 1 K. 3 : 7, 'I knew not יָצָאת וּבֹא, *the going out or coming in* ;' Jer. 5 : 3.

Gen. 21 : 6. The Acc. here commonly has ל before it ; as Gen. 11 : 8. Ex. 2 : 15. Comp. § 522. § 523. (e) In the Abl. ; e. g. Ps. 39 : 2, 'I will guard my way מִמִּשְׁוֹת from sinning.'

§ 521 Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite* sense; e. g. (a) With ל; as Gen. 2 : 4, בְּהִבָּרְאָם, *when they were created*, lit. in the being created of them ; Ex. 16 : 7, בְּשִׁמְעוֹ, *because he heard* ; Is. 1 : 15. (b) With ב; as Gen. 44 : 30, כְּבֹאִי, *when I come* ; 39 : 18, כְּהִרְיָמִי, *when I lifted up*. (c) With ה; Gen. 2 : 3, לַעֲשׂוֹה, *when he made it* ; Is. 7 : 15, לְדַעְתּוֹ, *until he know* ; 1 K. 16 : 7, 'to provoke him by his doings, לְהִירִיחַ in that he was, or in respect to his being. In like manner, with מִן, עַד, עַל, מִלְּפָנֶיךָ, מִלְּפָנֶיךָ, etc.

NOTE. The preposition מִן has often a *negative* sense in such cases ; e. g. Gen. 27 : 1, 'his eyes were dim מִן־רְאוֹת, *so that he could not see*, lit. from seeing ; 16 : 2. Ex. 14 : 5. For מִן before the Inf. in comparisons, see § 454. b.

N. B. For the use of the Inf. const. instead of the Inf. abs., see § 516.

§ 522. The Inf. const. with ל, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2 : 5, 'and there was no man לְעֲבֹד, *to till* the ground ;' v. 10, 'and a river went out from Eden לְהַשְׁקִיחַ, *to water* the ground ;' 11 : 6, 'all which they may purpose לַעֲשׂוֹת *to do*,' etc. When בְּלִי (not) comes before a Inf., the ל is put before it ; as Gen. 3 : 11, 'which I commanded thee לֹא־לֵבֶלְתִּי אֲכָלָה *not to eat* ;' i. e. the Inf. is used as a noun in regimen with בְּלִי.

§ 523. The Inf. const. with ה, and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter ; as 2 Chr. 26 : 5, וַיִּהְיֶה לְדַרְשׁ אֱלֹהִים, *and he sought God*, lit. and he was for seeking God ; Gen. 15 : 12, 'the sun וַיְהִי לָבוֹא *was about to go down*,' lit. was for going down ; 2 Chr. 11 : 22. Ezra 3 : 12.

(b) Of the Present ; as Is. 44 : 14, לִבְרֹת-לֹו [וְהָיָה], *he hews down*

for himself, lit. [he is] for hewing down. Prov. 19 : 8, 'he that is wise, לְמַצָּא טוֹב [יְהִיָּה], *findeth prosperity*, lit. is for finding; Is. 21 : 1.

(e) Of the Future; as Is. 38 : 20, לְהוֹשִׁיעַנִי [יְהִיָּה], *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25 : 14, 'Jehovah לְהוֹדִיעֵם [יְהִיָּה] *will teach them*, lit. will be for the teaching of them; 49 : 15. 62 : 10. Ecc. 3 : 14. So Ps. 101 : 8, 'soon אֶצְמִית *will I destroy* the wicked of the land, לְהַכְרִית *I will cut off*, etc.

(d) Of the Passive; as Jos. 2 : 5, 'and it came to pass הָשַׁעַר הָיָה נִסְתָּר *when the gate was to be shut*, lit. at the shutting of the gate; Deut. 31 : 17, וְהָיָה לְאָכְלָם, *and they shall be devoured*, lit. and it shall be for devouring; Is. 6 : 13.

(e) Of the Latin participle in *-dus*, or the English auxiliaries *shall, can, must*, etc.; as 2 K. 4 : 13, לַעֲשׂוֹת [יְהִיָּה] מָה, *what [is] to be done for thee?* 2 Chr. 19 : 2, לְעֹזֵר [יְהִיָּה] הַלְּהִרְשָׁע, *should one help the wicked?* Judg. 1 : 19, לְהוֹרִישׁ [יְהִיָּה] לֹא, *he could not dispossess them*; Hos. 9 : 13¹ Amos 6 : 10. 2 Chr. 20 : 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

NOTE. The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. 22 : 13, הָרִג בָּקָר וְשָׂחָם צֹאן וְאָכְלָם בָּשָׂר, *caedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13 : 20, בַּעֲלֹתָ הַלְּהַב, *in the mounting up of the flame*, i. e. when the flame mounted up; 1 Sam. 23 : 6, בְּבְרִיחֵי אַבְיָתָר, *in the flying of Abiathar*, i. e. when Abiathar fled; Ps. 66 : 10. Here also belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. construct, it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2 : 4, בְּיוֹם עָשָׂה יְהוָה אֶרֶץ וְשָׁמַיִם, *in the day of Jehovah's making the earth and heavens*, i. e. in the day when Jehovah made, etc. 1 K. 13 : 4, כִּשְׁמַע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ, *when the king heard*

the word of the man, etc. Is. 58 : 5, 'a day אָדָם נָתַשׁוּ, *when a man will afflict his soul*,' etc. So with the subject and two Accusatives; as Gen. 41 : 39, אֶחָדִי הוֹדִיעַ אֶל־הִים אֶת־כָּל־זֹאת, *since God's showing you all this*, i. e. since God hath shewn etc.

NOTE. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5 : 24, בָּאֵשׁ קֵשׁ גִּשּׁוֹן אֵשׁ, *as the flame of fire devours the stubble*; 20 : 1. Gen. 4 : 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. 1 : 4, 'one generation הֹלֵךְ *passeth away*, and another generation בָּא *cometh*;' 1 : 7, 8. Ps. 1 : 6. 3 : 2. 4 : 7. Is. 1 : 7. In this manner participles are used with pronouns of any person instead of verbs, in order to express the present tense; as יִרְאָה אֲנִי, *I fear*; יִרְאָה אַתָּה, *thou fearest*; יִרְאִים אֲנֵחֶנּוּ, *we fear*; etc. In intrans. verbs this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. 2 : 10, 'and a river יֵצֵא *issued* from Eden;' Deut. 4 : 3, 'your eyes הָרְאוּ *have seen*;' Gen. 31 : 17, 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. 17 : 19, 'Sarah יֵלֶד *shall bear* a son,' etc. 19 : 13, מִשְׁחִיתִים, *'we are about to destroy* the city;' 6 : 17, 'behold I בָּרֵא *will cause to come* a flood;' 48 : 4. Ex. 9 : 18. 1 K. 11 : 31. 14 : 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. 4 : 10, קוֹל דְּמֵי אָחִיךָ צֹעֲקִים, *the voice of thy brother's blood cries* [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19 : 14, מִשְׁחִית יְהוָה הָעִיר, *Jehovah is about to destroy* the city; Ps. 76 : 8, נוֹרָא, *metuendus*; Ps. 18 : 4, מְהֻלָּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the

participle, makes an Imperf. tense descriptive of continued action or condition.

E. g. Job 1: 14, 'the cattle חָרְשׁוֹ were ploughing;' Neh. 1: 4, 'I was fasting and praying' נָאֲהִי צוֹם וּמְחַפְּלָל; 2: 13, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

NOTE. In like manner הֵּן *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. 6: 36, 'if thou savest' מוֹשִׁיעַ רִשְׁךָ *thou savest*;' Gen. 24: 49. 43: 5, 'if thou dost not send away' אֵינְךָ מְשַׁלְּחַן *thou dost not send away*;' Ex. 5: 16, 'straw אֵין נֵתָן *is not given*;' Lev. 26: 6.

§ 531. *Active participles* may govern the same cases as their verbs; but it is a more common construction to put them in *regimen* with the noun that follows.

E. g. Ps. 84: 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. 28: 1, יוֹרְדֵי בּוֹר, *the descenders of*, [i. e. those who go into] *the pit*; 5: 12, אֹהֲבֵי שְׁמֶךָ, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, לְבוּשׁ בָּדִים, *clothed [with] linen garments*; 1 Sam. 2: 18, חָגוּר אֶפֹד, *girded [with] an ephod*. So in Greek ἀναιδείην ἐντυμένος, IL. α. 149. (b) With the Gen.; as Ezek. 9: 11, לְבוּשׁ חֲבָדִים, *clothed [of] linen garments*; Joel 1: 8, חָגֵר־הַשָּׂק, *girded [of] sackcloth*; Ps. 32: 1, נְשִׁיר־פֶּשַׁע, *pardoned [of] sin*, etc.

NOTE. When there is but one form of the participle, as מֵת (from מוֹת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

§ 532 a. *Active participles* are very often employed as mere *nomina agentis vel patientis*, i. e. are mere nouns in the sense of *agents* actively or passively considered.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other,

either with or without the copula between them, the *first* of them may serve merely to qualify the second, and must then be rendered adverbially.

E. g. 1 Sam. 2 : 3, אַל תְּרַבֵּץ תְּדַבֵּר, *do not make much [and] speak* i. e. do not say much ; Job 19 : 3, כִּי הִבֵּשׁ תְּהַכְרֹז־לִי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me ; Gen. 26 : 18, וַיֵּשֶׁב וַיְחַדֵּשׁ, *and he returned and dug*, i. e. he again dug ; 19 : 22. 27 : 20. 30 : 31. 31 : 28. Hos. 1 : 6. Ps. 51 : 4. 71 : 20. So הַיָּטִיב is used for *well, skilfully*, Ps. 33 : 3. הַדּוּסִיף for *again, once more*, Gen. 4 : 2. 8 : 12. כְּלָה for *ad finem, entirely*, Gen. 24 : 15. מְהֵרָה for *hastily, quickly*, Gen. 27 : 20. Ex. 2 : 18. הַרְבֵּה for *much, often*, 2 K. 21 : 6. Ps. 51 : 4. שׁוּבָה for *again*, 1 K. 19 : 6. Job 7 : 7. The same is true of some other verbs. In some cases the *second verb* is in the Inf. mode ; as Gen. 27 : 20. Ex. 2 : 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify : as Gen. 18 : 4, מֶעַט-מַיִם, *a little water* ; Neh. 2 : 12, אֲנָשִׁים מְעַט, *few persons* ; Is. 30 : 33, הַרְבֵּה עֵצִים, *much wood*, etc. (b) In the Gen. after nouns ; as 1 K. 2 : 31, דָּמֵי הַנֶּזֶק, *innocent blood* ; Ezek. 30 : 16, צָרֵי יוֹמָם, *daily persecutors* ; Deut. 26 : 5, מְהֵרָה מְעַט, *few men*, etc.

§ 535. Adverbs standing in the place of nouns, sometimes take prepositions before them in the manner of nouns.

E. g. Ezek. 6 : 10, אֶל הַנֶּזֶק, *gratis* ; 2 Chr. 19 : 36, בְּפִתְאֹם, *suddenly* ; 1 K. 22 : 20, בְּכֹה, *so*, [lit. in the so] ; Esth. 4 : 16, בְּכֵן, *so* ; Neh. 9 : 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7 : 19, מְאֹד מְאֹד, *very much* ; Deut. 28 : 43, מְעִלָּה, מְעִלָּה, *higher and higher*, מְטָה מְטָה, *deeper and deeper* ; 1 K. 20 : 40, הִנֵּה וְהִנֵּה, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10 : 21, אֵין כֶּסֶף לֹא נִדְרָשׁ, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9 : 20, לֹא is omitted. Ex. 14 : 11, הֵמָּה לֹא, *because there were no graves at all*. Zeph. 2 : 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32 : 6, לֹא חָכָם, *not wise*, i. e. foolish; Ps. 43 : 1, לֹא חַסִּיד, *unmerciful*; Job 30 : 8, בָּזֵי שֵׁם, *disgraced*; Deut. 32 : 21, לֹא-אֱלֹהִים, *no God*; לֹא-עַם, *not a nation*, i. e. not worthy of this appellation; Is. 31 : 8, לֹא-אִישׁ, *not a mortal*; 10 : 15, לֹא-עֵץ, *no wood at all*, etc. This mode of expression is called *λιτότης*.

NOTE. A negative is frequently *implied* in an interrogative sentence; e. g. 2 Sam. 7 : 5, הֲיִבְנֶה, *will thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17 : 4. So Is. 27 : 7. Prov. 24 : 28. Ezek. 18 : 23, comp. v. 32. 1 K. 8 : 27. Gen. 30 : 20. Job 16 : 6, 'if I keep silence הֲיִלְכֶנִּי מִיָּדִי, *what departs from me?* i. e. I am not relieved; Cant. 8 : 4. Prov. 20 : 24. Dan. 1 : 10.

PREPOSITIONS.

§ 539. Prepositions both simple and composite govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 559.

NOTE. The Hebrew language sometimes compounds two or more prepositions together, and employs them at one time in the sense of one part of this composite word, and at another in the sense that each of the prepositions separately used would convey; e. g. מֵאֲחֵרִי = אַחֲרַי, מֵעַל = עַל, מִן = מֵן, etc. Yet in most of such cases, the first preposition seems to indicate some relation which could not be expressed without it; e. g. מֵמִן means *from* [something] *to* [something], an idea different from that conveyed by מִן simply.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed

in a great variety of significations. This is particularly the case with the copulative וְ. But the various uses of this and others, are best learned from the lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4 : 8, אוֹי לָנוּ, *wo to us!* Ezek. 30 : 2, הֵיחָם לַיּוֹם, *wo for the day!*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1 : 1, אֲשַׁרִּי with a Gen. after it ; 29 : 1, 2, הִכָּבֹד, with an Acc., etc.

PLEONASM.

§ 543. PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2 : 6, וַתֵּרְאֶהוּ אֶת-הַיֶּלֶד, *she saw him the child* ; 1 Sam. 21 : 14, וַיִּשְׁעוּ אֶת-בְּרִיָּתוֹ, *he changed it his understanding* ; Job 33 : 20, וַיִּבְרָא נַפְשׁוֹ, *his soul abhors it bread* ; Ps. 83 : 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17 : 6, בְּסִעְפֵּיהָ פְרִיָּהּ, *in the twigs of it the fruit tree* ; Prov. 14 : 13, אֶחָרִיתָהּ שִׂמְחָהּ, *the end of it joy* ; Cant. 1 : 6, בְּרִמִּי שְׁעִי, *my vineyard which [is] to me*. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12 : 1, הָיָה-לָּךְ, *go for thyself*, i. e. go ; Cant. 2 : 11, הָיָה לִי, *it has gone for itself*, i. e. has gone ; Gen. 27 : 43, בָּרַח-לָּךְ, *flee for thyself*, i. e. flee ; Is. 31 : 8, נָס לִי, *he has fled for himself*, i. e. he has fled ; Job 39 : 4, לֹא-שָׁבוּ לָמוֹ, *they turned not back for themselves*, i. e. turned not back ; Cant. 2 : 17, דָּמָה לָּךְ, *compare for thyself*, i. e. compare ; Job 12 : 11, 'the palate יִטְעַם-לִי, *relishes for itself*, i. e. relishes ; 15 : 28, 'houses which לֹא-יָשְׁבוּ לָמוֹ, *they do not inhabit for themselves*, i. e. which no one inhabits ; Prov. 13 : 13, הִתְבַּל לִי, *he shall perish for himself*, i. e. shall perish ; Job 19 : 29, גִּירוּ לָכֶם, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom ; and it is also very common in Syriac ; and even in the Greek ; see Matth. Gramm. § 389.

§ 546. The Dative pleonastic also occurs after participles and adjectives ; but more seldom than after verbs.

E. g. Hos. 8 : 9, 'a wild ass לוֹ בָּיָד, *lonely for itself*, i. e. alone, or lonely ; Amos 2 : 13, מְלֵאָה לָּהּ, *full for itself*, i. e. full ; Ps. 144 : 2, מִפְּלִיטִי-לִי, *my deliverer for me*, i. e. my deliverer.

§ 547. OF PREPOSITIONS. The prepositions בְּ and מִן are sometimes pleonastic.

(a) בְּ ; as Ex. 32 : 22, 'thou knowest this people that בָּרַע הֵוא, *they are evil*, lit. that they are in evil ; Hos. 13 : 9, כִּי-בִי בְּעֶזְרִי, *for my help is in thee*, lit. in respect to me [I am] in thy help ; Ps. 29 : 4. Prov. 3 : 26. Is. 26 : 4. 45 : 14, אֵל בְּדָךְ אַתָּה, *only thou [art] God, or only in thee [is] God* ; Job 18 : 8. Ezra 3 : 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentiae*.

NOTE. The name of *Beth essentiae* is also extended to אֵל used in cases like the following ; as Ps. 118 : 7, יְהוָה בְּעֶזְרִי, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54 : 6. 99 : 6. Job 24 : 13. Judg. 13 : 35.

(b) מִן ; as Deut. 15 : 7, 'a poor man מֵאֶחָד אֶחָיִךְ, *one of thy brethren*, lit. from one of thy brethren ; Lev. 4 : 2. 5 : 13. Ezek. 18 : 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition or state of feeling; e. g. Gen. 31 : 36, *וַיִּחַר לוֹ* *it was hot to him*, viz. *אָה* *anger*, i. e. his anger burned; Gen. 34 : 7. comp. Gen. 30 : 2. Ex. 4 : 14, etc., where *אָה* is expressed. So 1 Sam. 24 : 11, *וַיִּחַס עֵינָי*, *and it pitied thee*, i. e. mine eye (*עֵינִי*) pitied : comp. Gen. 45 : 20. Deut. 7 : 16, etc. where *עֵין* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted, viz. such as *וְרָוָה*, *אֲלֵהִים*, e. g. Prov. 10 : 24, *the desire of the righteous*, *וַיִּתֵּן* *he will grant*, i. e. Jehovah will grant; 12 : 12. 13 : 21. 21 : 13. Job 3 : 20. Ecc. 9 : 9. Ps. 10 : 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case after several verbs which are in frequent use, is often omitted as being unnecessary to render the language intelligible.

E. g. *וַיָּבִיאוּ* *she bore*, i. e. children; *וַיִּכְרַח* *he concluded*, viz. *בְּרִית* *an agreement*; *וַיִּשָּׂה* *he inclined or spread*, i. e. *אָזֶן* *the ear*, or *אֶהָל* *the tent*; *וַיִּשָּׂא* *he lifted up*, i. e. *קוֹל* *the voice*; *וַיַּצְרֵךְ* *he arranged*, i. e. *מַלְּוִים* *words* in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1 : 15, *עֵינֵיךָ יְיָיִם* *thine eyes [are the eyes] of doves*; Ps. 18 : 34. 48 : 7. 55 : 7. Is. 52 : 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them are commonly omitted; days and months, also, are in like manner occasionally omitted.

E. g. *אֶלֶף בָּסָה*, *a thousand [shekels] of silver*; *עֶשְׂרֵה זָהָב*, *ten [shekels] of gold*; *שֵׁשׁ טַעֲבָרִים* *six [ephahs] of barley*; *שְׁתֵּי לֶחֶם* *two [loaves] of bread*; comp. § 463. So in respect to time; as *בַּאֲחֶדֶת* *on the first [day] of the month*. Gen. 8 : 15. Ex. 12 : 18. Ezek. 1 : 1. Comp. § 465.

§ 552. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, לְהַחְיֵיהֶם, *to preserve [them] alive*, etc., instead of לְהַחְיֵיהֶם; Ex. 15: 2, 'Jehovah is my strength, וְזִמְרָה [my] song,' for וְזִמְרָתִי; Ps. 40: 10, 11. 66: 6, etc. (c) In the Acc. after verbs; as Ex. 2: 25, 'and God נִרְאָה *observed* them,' for נִרְאָה־ם; so perhaps Ps. 137: 5, 'let my right hand יִשְׁכַּח *forget* [me];' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun אֲשֶׁר is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land לֹא לָהֶם, [which] *is not theirs*;' Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; Ex. 4: 13, 'send בְּיָדָהּ [אֲשֶׁר], *by the hand [of him whom] thou wilt send*;' See § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] מְסַכְּתִי *I have mingled*;' Gen. 3: 13, מַה-זֹּאת עָשִׂיתָ, *what is this [which] thou hast done*?

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. 18: 20, 'the way בְּהָלְכוֹ בָּהּ [in which] *they go*;' Job 3: 3, 'perish the day בּוֹ אֲנִיָּדָר [אֲשֶׁר], [in which] *I was born*;' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, שָׁם הוּא הִזְרִיחַ [אֲשֶׁר], [where] *he arose*. (e) Sometimes even the pronoun which אֲשֶׁר would qualify, is also omitted; as Ps. 4: 8, 'more than in the time דְּגִנָּתָם וְתִירוֹשָׁם [אֲשֶׁר] רָבּוּ [בוֹ], [in which] *their corn and new wine increase*, etc. Comp. § 478. Note.

(f) אֲשֶׁר in the sense of *that which, he who, those who*, etc., is often omitted; e. g. Job 24: 19, 'Sheol takes away הַחַטָּאִים [those who] *have sinned*;' Ps. 12: 6, 'I will place in safety לִי רָשָׁיָהּ [him whom] *one puffs at*,' i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. 15: 12, אֶל הַבֵּינוֹתָי לִי *to [the place which] I have prepared for it*; comp. § 478. Note.

Note. The omission of אֲשֶׁר is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Saey, Gramm. Arabe II. § 363.)

§ 554. OF VERBS. The verb of existence (הָיָה) is

commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3 : 11, בִּי-עֵרֹם אָנֹכִי, *for naked* [am] I; 4 : 13, גָּדוֹל עֲוֹנִי, *great* [is] *my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb אָמַר (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8 : 4, when I behold the heavens, [אָמַר אֲנִי I *exclaim*], Lord, what is man ! 10 : 4, 'the wicked in his pride [אָמַר *has said*], שְׁכֵן-יְרִירָשׁ [Jehovah] *will not punish*;' comp. v. 13, where the ellipsis is supplied : Ps. 52 : 8, 9. 59 : 8. Job 8 : 18. Ecc. 8 : 2, אָנֹכִי, i. e. אֲנִי [אָמַר].

§ 556. When a finite verb would be preceded by an Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

NOTE. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39 : 24. Is. 66 : 6. Ps. 3 : 9. 4 : 3. 6 : 4. 7 : 9. Jer. 11 : 15. 2 Sam. 23 : 17, comp. 1 Chr. 11 : 19. 1 K. 11 : 25. 2 K. 6 : 33. Hos. 8 : 1. Prov. 6 : 26.

§ 557. OF ADVERBS. The interrogative הֲ is often omitted.

E. g. Gen. 27 : 24, אֲתָהּ הֲזֶה בְנִי, *art thou my very son*, for הֲאֲתָהּ; 3 : 1, אֲהֵא כֵּן, *is it so then that*, for הֲאֲהֵא כֵּן; 1 Sam. 16 : 4. 30 : 8. 2 Sam. 9 : 6. 18 : 29. Job 40 : 25. Such ellipsis often takes place in a *negative* interrogation before לֹא; as Jon. 4 : 11, וְאֲנִי לֹא אַחֲזִיק, *and should not I spare Nineveh* ? instead of הֲלֹא; Lam. 1 : 12. 3 : 36. Ex. 8 : 22. 2 K. 5 : 26. Job 14 : 16, וְלֹא תִשְׁמַר, *and wilt thou not keep watch over my sins* ? So also before אֵל, 1 Sam. 27 : 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3, 'speak not proudly, *וְאַתָּה עָתִידָהּ, let [not] any rash thing proceed* from your mouth;' Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted *וְהָאֲבָרָה, shall [not] always perish*;' Ps. 75: 6. Job 28: 17. 30: 20. Is. 23: 4. 38: 18.

NOTE. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor, but, etc.*; e. g. Ps. 44: 19, 'our heart has not turned back from thee, *וְלֹא־נָשָׁרְנוּ, NOR* our steps declined;' Is. 41: 28, *וְיִשְׁעֵיבוּ, NOR did any answer, or BUT none gave answer*; Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. OF PREPOSITIONS. The prepositions *בְּ, לְ,* etc., are not unfrequently omitted where the sense requires them.

(a) The prefix *בְּ*; as Ps. 66: 17, *אֶלְיוֹ פִּי-קָרָאתִי, I cried to him [with] my mouth,* for *בְּפִי*; 12: 3. 17: 10, 13, 14. 60: 7, 'help me *בְּיָמִינְךָ [with] thy right hand*;' 108: 7. 109: 2, etc. Note also that the prefix *בְּ*, when used as a conjunction, usually excludes *בְּ*: as Am. 9: 11, *בְּיָמֵי עוֹלָם, as [in] the days of old* for *בְּיָמֵי*. (b) The prefix *לְ*; as Prov. 27: 7, *נֶפֶשׁ רָעֵבָה, [to] the hungry soul,* for *לְנֶפֶשׁ*; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition *מִן*; Ecc. 2: 24, 'nothing is better for a man *מִן־אֲכָלֵה [than] that he should eat.*' for *מִן־אֲכָלֵה*.

§ 560. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

§ 561. Conjunctions which serve to connect words and phrases are often omitted.†

(a) The copulative Vav; as Gen. 31: 2, *חָמוּל שֶׁלֹּשׁוֹם, yesterday [and] the day before*; Judg. 19: 2, *יָמִים אַרְבָּעָה יָדָרְשִׁים, a year, [and] four months*; Hab. 3: 11, *שֶׁמֶשׁ יָרַח, sun [and] moon*; Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndic construction occurs principally in poetry, or in the phraseology of common life.

* In technical language, that part of the sentence which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica* or *asyndic construction*, i. e. without *σύνδεσμος* or conjunction.

(b) The disjunctives וְ, אוֹ, *or*; as 2 K. 9: 32, שְׁנַיִם שָׁלְשָׁה *two* [or] *three* eunuchs; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison כִּי, כַּאֲשֶׁר, *as*; Is. 21: 8, וַיִּקְרָא אֶרְיָה *he will roar* [as] *a lion*; Ps. 11: 1, נִדְדָה הָרָקִים צְפוּרָה, *fly to your mountain* [as] *a bird*; Is. 51: 12, who shall be made חֲצִיר [as] *grass*; Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כֵּן *so*, the first member often omits כִּי; as Is. 55: 9, 'for [as] the heavens are higher than the earth, כֵּן *so* are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. 9: 21, 'the nations shall know אֲנִינֵשׁ הֵמָּה, [that] *they are mere men*;' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

Ellipsis in poetic parallelism.

§ 562. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versa*.

In the second member. (a) A noun; as Ps. 24: 1, יְהוָה 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 1, אֲנִי 'I am a worm and no man, [I am] the scorn of men;' so אֲתָה, in v. 10. (c) A verb; as Ps. 23: 3, 'O my God, אֶקְרָא *I call* all the day, . . . and all the night [do I call];' 13: 3, אֵיךְ אֶשִׁית, 'how long shall I have anxiety in my soul, [how long shall I have] sorrow in my heart?' Is. 49: 7, 'kings יִרְאוּ *shall behold* and rise, princes [shall behold] and do reverence, etc.' (d) An adverb; as Ps. 10: 1, לָמָּה, 'why, Jehovah, standest thou afar off, [why] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of לָמָּה, see § 558. (e) A preposition; as Job 12: 12, בִּישִׁיטִים, *with the aged* is wisdom, וְאֶרְךְ and [with] *length* of days is understanding; 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—וְהַיְיָכָל and [to] the temple,' for וְהַיְיָכָל; 28: 6. Job 34: 10. Gen. 49: 25, מֵאֵל 'from the God of thy father—שַׁדַּי and [from] the Almighty,' for מֵאֵל; Ps. 22: 2, 'why art thou distant מֵדְבָרִי [from] the words of my cry,' for מֵדְבָרִי; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

In the first member; e. g. Is. 48: 11, 'for how shall [my glory] be profaned, for I will not give כְּבוֹדִי, *my glory* to another?' And so often.

REMARK. These principles of ellipsis are by no means limited to *poetry*; oftentimes they for substance occur in prosaic parts of the Hebrew Scriptures; e. g. Ex. 6: 3, 4. A multitude of obscurities in the English translation of the Old Testament might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, וַיִּצְוֵהוּ—וַיָּשָׁב, *when he strove—and returned*; Gen. 39: 18, בְּהִרְיָמִי קוֹלִי וְאָקְרָא, *when I raised my voice and cried*; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 28, מְשַׁדְּרֵה אָב יִבְרִיחַ אִם, *he who abuses his father, [and] chases away his mother*; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. 1: 29, 'for **THEY** shall be ashamed of the groves, which **YE** have loved;' Gen. 49: 4, 'THOU wentest up to thy father's bed—**HE** went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24. 44: 24, 25, 'I am Jehovah who made the universe,—**HE** frustrates the signs,' etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

NOTE. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versa*; as Prov. 8: 17 (Kethib), 'I love אֶהְבֵּיהֶם, *HER* lovers,' i. e. those who love me; Mic. 1: 2, 'hear ye people, כָּלֵם *all of them*,' i. e. all of you; Job 18: 4. Is. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praegnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22 : 22, מִקְרָיִי רְמִים עֲנִיתָנִי, *answer [and deliver] me from the horns of the wild bulls*, comp. v. 13; Ps. 74 : 7, לְאָרֶץ חֲלָלִי מִשִּׁבְדֶּךָ, לְאָרֶץ שִׁמְדָּךְ *to the earth have they [cast down and] defiled thy dwelling*; 1 Sam. 10 : 9, וַיַּחַפֵּז-לּוֹ אֱלֹהִים לֵב אֲחֵר, *and God changed [his heart and gave] to him another heart*; 1 Chr. 12 : 17, לְרַמּוֹתַי לְצָרִי, *but if to deceive [and betray] me to my enemies*; Ps. 118 : 5. Is. 38 : 17. Jos. 4 : 18. 2 Sam. 18 : 19. Hos. 1 : 2, etc.

ZEUGMA.

§ 567. The name of *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc., which can with propriety be predicated of only *one* of the subjects; e. g. Job 4 : 10, 'the voice of the lion, and the teeth of the young lions, *are broken out*,' i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47 : 19, 'wherefore should we die, *we and our land*,' i. e. we die, and our land [become desolate]; Is. 55 : 3. Hos. 1 : 2. Jer. 15 : 8. Est. 4 : 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* strictly considered such connection cannot be admitted; e. g. Ps. 65 : 9, 'thou makest מוֹצֵאִים, *the outgoings* of the morning and the evening to rejoice,' where *outgoings* cannot be predicated of evening; Gen. 2 : 1, 'the heavens, and the earth, and all צְבָאוֹת *the host of them*,' i. e. the host of the heavens, viz. the stars. Compare Neh. 9 : 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a Gen. following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1 : 14, 'and they shall be for signs, וְהָיוּ לְאִמּוֹתָם *and for seasons*,' i. e. they shall be for signs of seasons, etc. 3 : 16, *I will multiply thy sorrows and thy conception*, i. e. I will multiply the pains of thy conception ; Job 10 : 17, *misfortunes and a host*, i. e. a host of misfortunes ; 4 : 16, *stillness and a voice*, i. e. a low voice ; comp. 1 K. 19 : 12. 2 Chr. 16 : 14. Jer. 29 : 11. The origin of the word is, *ἐν δὲ δύοῖν*, *one thing by two*.

PARONOMASIA.

§ 570. The name *paronomasia* is given to an expression, which contains two or more words selected in such a manner that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing paronomasia, of which the following are the principal.

(a) By placing together like sounding words ; as Gen. 1 : 2, חֲדָה, רְבוּדָה, *desolate and empty* ; 4 : 12, נָעַד וְנָגַד, *a fugitive and a vagabond* ; 18 : 27, אֶפֶר וְאַפֶּר, *dust and ashes* ; Job 30 : 19. Is. 28 : 10, צִוְּנוּ וְצִוְּנוּ, *law here and law there, precept here and precept there* ; 24 : 17, פַּחַד וְפַחַד וְפֶלֶא, *terror and a snare and a sling* ; Ps. 18 : 8. Lam. 3 : 47. Jer. 48 : 43. Is. 24 : 3, 4.

(b) By using like sounding words in different parts of a sentence ; as Hos. 8 : 2, צֶמֶח, the stalk yields קֶמֶח meal ; Is. 5 : 7, 'and he looked לְמִשְׁפָּט for equity, and lo מִשְׁפָּח shedding of blood, for צִדְקָה righteousness, and lo צִעֲקָה the cry of the oppressed ;' 7 : 9, 'if לֹא ye will not believe, then לֹא הִתְאָמְנו ye shall not be established ;' 61 : 3, 'he shall appoint חֶפְזָא חֶפְזָא, beauty instead of ashes ;' Ps. 40 : 4. 52 : 8. 68 : 3. Zech. 9 : 5. Gen. 42 : 35. Amos 5 : 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound ; as Ezek. 43 : 11, מוֹצְאָיו וּמִזְבְּחָיו, where מוֹצְא stands for מִזְבֵּחַ ; Ps. 32 : 1, נְשִׁיר־פֶּשַׁע כְּסִיר־הַטָּהוֹר, where נְשִׁיר stands for נְשִׁירָה. See Mic. 1 : 8. Ezek. 4 : 11. Amos 5 : 26.

* Besides the name *παρωνομασία*, the Greek rhetoricians also called this figure *παρήχθους* and *παρωνυμία* ; the Latins, *agnomination*.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel 1 : 15, 'it shall come *בַּשֹּׂדֶד מִשְׁדֵּד*, as *destruction from the Almighty*;' Jer. 51 : 2, 'I will send against Babylon *בָּרִים* *barbarians*, *וְזָרְוּהָ* and *they shall scatter her*;' Is. 32 : 7, 'כִּנְיָ בְּלִי, *the armour of the crafty is evil*;' Ezek. 7 : 6, 'קֵץ בָּא בָא הַקֵּץ אֵלֶיךָ, *the end is come, come is the end, it is waked up against thee*;' Is. 1 : 23, 'פְּרִינֶיךָ *thy princes are revolvers*;' comp. Hos. 9 : 15. Is. 57 : 6. Amos 8 : 2.

(e) By repeating the same word in a different signification; as Ecc. 7 : 6, 'like the noise [crackling] *הַשִּׁרִּים* of *thorns* under *הַפֶּתִי* a *pot*;' Judg. 10 : 4, 'Jair had thirty sons, and they rode upon thirty *עֲרָרִים*, *asses' colts*, and had thirty *עִירִים*, *cities*;' 15 : 16, 'with the jaw bone *הַחֲמֹר* of *an ass*, have I slain *חֲמֹרֵי חֲמֹר* *one heap two heaps*;' 1 Sam. 1 : 24, 'and *הַנֶּזֶר נָעַר* *the lad was yet a lad*;' Jer. 1 : 11, 12, 'what seest thou, Jeremiah? Ans. A rod *שֶׁקֶד* of *the almond tree*. Then God said, Well, for *שֶׁקֶד* *I watch over*, etc.'

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. 1 : 10, 'בְּכִי אֶל תְּבֹכֵי, *in Acco weep not*, *בְּבֵית לֵעָפְרָה* in *Beth Leaphra* roll thyself *עָפַר* in *the dust*;' 1 : 14, 'the houses *אֲכִזִּיב* of *Achzib* *הַאֲכִזָּב* are *liars*;' Zeph. 2 : 4, 'עֲזָה עֲזוּבָה, *Gaza is forsaken*;' Gen. 9 : 27, 'God *יַפְתָּה יִפְתָּה* will *enlarge Japheth*;' 49 : 8, 'יהודה, *thy brethren יוֹדֶיךָ shall praise thee*;' 49 : 16, 'דָּן יִדִּין, *Dan shall judge*;' 49 : 19, 'גַּד יִגְדֶּנּוּ, *Gad, a host shall press upon him*;' Ruth 1 : 20. Neh. 9 : 24. Num. 18 : 2. Is. 21 : 2. Jer. 6 : 1. 48 : 2. Ezek. 25 : 16. Hos. 2 : 25. Amos 5 : 5, 6.

NOTE. Paronomasia is somewhat common in the New Testament; as Matt. 8 : 22, *ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς*, *let the dead bury their own dead*; see above in e. In Latin are found *capia-tur Capua, cremetur Cremona*; and Cicero exclaims (in *Verrem* IV. 24), *quod nunquam hujusmodi EVERRICULUM in provinciâ ullâ fuit*. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS

OF

VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל (קָטַל)	קָטַל (קָטַל)
	3 f.	קָטְלָה	רָכְבָּה	נִקְטְלָה (etc.)	קָטְלָה (etc.)
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	3 (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ
	2 m.	קָטַלְתָּם	רָכַבְתָּם	נִקְטַלְתָּם	קָטַלְתָּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
Inf.	abs.	קָטוּל	רָכוּב (הִקְטִיל)	הִקְטִיל (הִקְטִיל)	קָטַל (הִקְטִיל)
	const.	קָטַל	רָכַב	הִקְטִיל	קָטַל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּרְכְּבִי	תִּקְטְלִי	תִּקְטְלִי
	1	אֶקְטַל	אֶרְכַּב	אֶקְטַל	אֶקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1	נִקְטַל	נִרְכַּב	נִקְטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטִיל	קָטַל
	2 f.	קָטְלִי	רָכְבִי	הִקְטִילִי	קָטְלִי
	2 m. (plur.)	קָטְלוּ	רָכְבוּ	הִקְטִילוּ	קָטְלוּ
	2 f.	קָטְלֶנָה	רָכְבֶּנָה	הִקְטִילֶנָה	קָטְלֶנָה
Part. act.		קוֹטֵל	רוֹכֵב		מְקַטֵּל
	pass.	קָטוּל	רָכוּב	נִקְטַל	

Par. I. Regular Verb transitive. §§ 212—219. 229

Pual.	Hiphil.	Hophal.	Hithpael.
קָטַל (קָטַל)	הִקְטִיל	הִקְטַל (הִקְטַל)	הִתְקַטַּל (הִתְקַטַּל)
קָטַלְהוּ (etc.)	הִקְטִילָהּ	הִקְטַלְהוּ (etc.)	הִתְקַטַּלְהוּ (etc.)
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלְוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
<hr/>			
	הִקְטִיל (הִקְטַל) קָטַל	הִקְטַל	הִתְקַטַּל
	קָטַל	הִקְטַל	הִתְקַטַּל
יִקְטַל (יִקְטַל)	יִקְטִיל	יִקְטַל (יִקְטַל)	יִתְקַטַּל (יִתְקַטַּל)
יִקְטַלְהוּ (etc.)	יִקְטִילָהּ	יִקְטַלְהוּ (etc.)	יִתְקַטַּלְהוּ (etc.)
יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִתְקַטַּלְתָּ
יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִתְקַטַּלְתָּ
יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִתְקַטַּלְתִּי
יִקְטַלְוּ	יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ
יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִתְקַטַּלְתֶּם
יִקְטַלְתֶּן	יִקְטַלְתֶּן	יִקְטַלְתֶּן	יִתְקַטַּלְתֶּן
יִקְטַלְנוּ	יִקְטַלְנוּ	יִקְטַלְנוּ	יִתְקַטַּלְנוּ
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
<hr/>			
	יִקְטַל		יִתְקַטַּל (יִתְקַטַּל)
(wanting)	יִקְטִילָהּ		יִתְקַטַּלְהוּ (etc.)
	יִקְטִילוּ		יִתְקַטַּלוּ
	יִקְטַלְנָה		יִתְקַטַּלְנָה
<hr/>			
	מִקְטִיל		מִתְקַטַּל
מִקְטַל (מִקְטַל)		מִקְטַל (מִקְטַל)	

		Kal.	Kal.	Kal.	Kal.
Praet.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָגַר
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגְרָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלָתָּ	יָלַדְתָּ (יָלִידְתָּ)	יָגַרְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלָתְּ	יָלַדְתְּ (יָלִידְתְּ)	יָגַרְתְּ
	1	שָׁפַלְתִּי	שָׁאֲלֹתִי	יָלַדְתִּי (יָלִידְתִּי)	יָגַרְתִּי
	3 (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגְרוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָגַרְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָגַרְתֶּן
	1	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָגַרְנוּ
Inf.	abs.	שָׁפֹל	שָׁאוֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפֹּל	יִשְׁאֹל	יִשְׁכֵּן	
	3 f.	תִּשְׁפֹּל	תִּשְׁאֹל	תִּשְׁכֵּן	
	2 m.	תִּשְׁפֹּל	תִּשְׁאֹל	etc.	
	2 f.	תִּשְׁפֹּלִי	תִּשְׁאֹלִי	(derived from שָׁכַן , שָׁכְנָה)	
	1	אֶשְׁפֹּל	אֶשְׁאֹל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפֹּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפֹּלוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפֹּלְנָה	תִּשְׁאֲלֶנָּה		
	1	נִשְׁפֹּל	נִשְׁאֹל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְלוּ	שָׁאֲלוּ		
	2 f.	שָׁפְלֶנָּה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפֵל	שָׁאֵל		
	pass.		שָׁאוֹל		

	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	עִמַּד	נִעְמַד	הִעְמִיד	הִעְמַד
	עִמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמְדָה
	עִמְדָת	נִעְמְדָת	הִעְמִידָת	הִעְמְדָת
	עִמְדָת	נִעְמְדָת	הִעְמִידָת	הִעְמְדָת
	עִמְדָתִי	נִעְמְדָתִי	הִעְמִידָתִי	הִעְמְדָתִי
Plur.	עִמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמְדוּ
	עִמְדָם	נִעְמְדָם	הִעְמִידָם	הִעְמְדָם
	עִמְדָן	נִעְמְדָן	הִעְמִידָן	הִעְמְדָן
	עִמְדָנוּ	נִעְמְדָנוּ	הִעְמִידָנוּ	הִעְמְדָנוּ
Inf. abs.	עִמּוֹד	נִעְמּוֹד	הִעְמִיד	
const.	עִמֵּד	הִעְמֵד	הִעְמִיד	הִעְמַד
Fut.	יִעְמַד	יִחְזַק	יִעְמִיד	יִעְמַד
	תִּעְמַד	תִּחְזַק	תִּעְמִיד	תִּעְמַד
	תִּעְמַד	תִּחְזַק	תִּעְמִיד	תִּעְמַד
	תִּעְמְדִי	תִּחְזְקִי	תִּעְמִידִי	תִּעְמְדִי
	אֵעְמַד	אִחְזַק	אֵעְמִיד	אֵעְמַד
Plur.	יִעְמְדוּ	יִחְזְקוּ	יִעְמִידוּ	יִעְמְדוּ
	תִּעְמְדְנָה	תִּחְזְקְנָה	תִּעְמִידְנָה	תִּעְמְדְנָה
	תִּעְמְדוּ	תִּחְזְקוּ	תִּעְמִידוּ	תִּעְמְדוּ
	תִּעְמְדְנָה	תִּחְזְקְנָה	תִּעְמִידְנָה	תִּעְמְדְנָה
	נִעְמַד	נִחְזַק	נִעְמִיד	נִעְמַד
Fut. apoc.			יִעְמַד	
Imp.	עִמֵּד	חִזַּק	הִעְמֵד	הִעְמַד
	עִמְדִי	חִזְקִי	הִעְמִידִי	הִעְמְדִי
Plur.	עִמְדוּ	חִזְקוּ	הִעְמִידוּ	הִעְמְדוּ
	עִמְדְנָה	חִזְקְנָה	הִעְמִידְנָה	הִעְמְדְנָה
Part. act.	עֹמֵד		מַעְמִיד	
pass.	עֹמֵד		נִעְמֵד	מַעְמַד

232 Par. IV. Verbs פ" Gutt., rough enunc. § 225.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	חָדַל (חָדַל)	חָגַר	נָהַפֵּךְ	הִחְסִיר	הִהָפֵךְ
3 f.	חָדְלָה	חָגְרָה	נָהַפְכָה	הִחְסִירָה	הִהָפְכָה
2 m.	חָדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	חָדַלְתְּ				
1	חָדַלְתִּי				
3	חָדְלוּ (חָדְלוּ)		נָהַפְכוּ	הִחְסִירוּ	הִהָפְכוּ
2 m.	חָדַלְתֶּם		etc.		
2 f.	חָדַלְתֶּן				
1	חָדַלְנוּ				
Inf. abs.	חָדוּל	חָגוּר		הִחְסִיר	
const.	חָדַל	חָגַר	הִהָפֵךְ	הִחְסִיר	הִהָפֵךְ
Fut. 3 (sing.)	יִחְדַּל	יִחְגַּר	יִהָפֵךְ	יִחְסִיר	יִהָפֵךְ
3 f.	תִּחְדַּל	תִּחְגַּר	תִּהָפֵךְ	תִּחְסִיר	תִּהָפֵךְ
2 m.	תִּחְדַּלְ	תִּחְגַּרְ	etc.	etc.	etc.
2 f.	תִּחְדַּלִּי	תִּחְגַּרִּי			
1	אֶחְדַּל	אֶחְגַּר			
3 m. (pl.)	יִחְדְּלוּ	יִחְגְּרוּ			
3 f.	תִּחְדְּלֶנָּה	תִּחְגְּרֶנָּה			
2 m.	תִּחְדְּלוּ	תִּחְגְּרוּ			
2 f.	תִּחְדְּלֶנָּה	תִּחְגְּרֶנָּה			
1	נִחְדַּל	נִחְגַּר			
Imp. 2 m.	חָדַל	חָגַר	הִהָפֵךְ	הִחְסִיר	
2 f.	חָדְלִי	חָגְרִי	הִהָפְכִי	etc.	
2 m. (pl.)	חָדְלוּ	חָגְרוּ	הִהָפְכוּ		
2 f.	חָדְלֶנָּה	חָגְרֶנָּה	הִהָפְכֶנָּה		
Part. act.	חָדַל	חָגַר		מִחְסִיר	
pass.		חָגוּר	נִהָפֵךְ		מִהָפֵךְ

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זַעַק	נִזְעַק (נהג)	בִּרַךְ (רחץ)	בִּרַךְ (רחץ)	הִתְבָּרַךְ
זַעֲקָה	נִזְעָקָה (etc.)	בִּרְכָה (etc.)	בִּרְכָה (etc.)	הִתְבָּרְכָה
זַעֲקָתָ	נִזְעָקָתָ	בִּרְכָתָ	בִּרְכָתָ	הִתְבָּרְכָתָ
זַעֲקָתָה	נִזְעָקָתָה	בִּרְכָתָה	בִּרְכָתָה	הִתְבָּרְכָתָה
זַעֲקָתִי	נִזְעָקָתִי	בִּרְכָתִי	בִּרְכָתִי	הִתְבָּרְכָתִי
זַעֲקוּ	נִזְעָקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
זַעֲקֻם	נִזְעָקֻם	בִּרְכֻם	בִּרְכֻם	הִתְבָּרְכֻם
זַעֲקֶתוֹ	נִזְעָקֶתוֹ	בִּרְכָתוֹ	בִּרְכָתוֹ	הִתְבָּרְכָתוֹ
זַעֲקֻנוּ	נִזְעָקֻנוּ	בִּכְכְּנוּ	בִּרְנוּ	הִתְבָּרְכֻנוּ

זַעֲקוּ	זַעַק	הִזְעַק	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
יִנְחֻם	יִזְעַק (ינהג)	יִזְעַק	יִבְרַךְ (ירחץ)	יִבְרַךְ (ירחץ)	יִתְבָּרַךְ
תִּנְחֻם	תִּזְעַק (etc.)	תִּזְעַק	תִּבְרַךְ (etc.)	תִּבְרַךְ (etc.)	תִּתְבָּרַךְ
תִּנְחֻם	תִּזְעַק	תִּזְעַק	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
תִּנְחֵמִי	תִּזְעָקִי	תִּזְעָקִי	תִּבְרָכִי	תִּבְרָכִי	תִּתְבָּרְכִי
אִנְחֻם	אִזְעַק	אִזְעַק	אִבְרַךְ	אִבְרַךְ	אִתְבָּרַךְ
יִנְחֶמוּ	יִזְעָקוּ	יִזְעָקוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
תִּנְחֶמְנָה	תִּזְעָקְנָה	תִּזְעָקְנָה	תִּבְרָכְנָה	תִּבְרָכְנָה	תִּתְבָּרְכְנָה
תִּנְחֶמוּ	תִּזְעָקוּ	תִּזְעָקוּ	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
תִּנְחֶמְנָה	תִּזְעָקְנָה	תִּזְעָקְנָה	תִּבְרָכְנָה	תִּבְרָכְנָה	תִּתְבָּרְכְנָה
נִנְחֻם	נִזְעַק	נִזְעַק	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ

זַעַק	בִּרַךְ (נהג)	הִזְעַק	הִתְבָּרַךְ
זַעֲקִי	בִּרְכִי (etc.)	הִזְעָקִי	הִתְבָּרְכִי
זַעֲקוּ	בִּרְכוּ	הִזְעָקוּ	הִתְבָּרְכוּ
זַעֲקָנָה	בִּרְכָנָה	הִזְעָקָנָה	הִתְבָּרְכָנָה

זֹלַעַק	מִבְרַךְ (מנהג)	מִתְבָּרַךְ
זַעֲקוּ	נִזְעַק	מִבְרַךְ

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	שָׁמַע (שָׁמַע)
	3 f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה (etc.)
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3 (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf.	abs.	שָׁמוּעַ	נִשְׁמוּעַ	שָׁמוּעַ
	const.	שֹׁמֵעַ	הֹשִׁיעַ	שֹׁמֵעַ
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע (יִשְׁמַע)	יִשְׁמַע (יִשְׁמַע)
	3 f.	תִּשְׁמַע	תִּשְׁמַע (etc.)	תִּשְׁמַע (etc.)
	2 m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
	2 f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
	1	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	2 m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
	2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	1	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	שָׁמַע	הִשְׁמַע	שָׁמַע (שָׁמַע)
	2 f.	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
	2 m. (plur.)	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ
	2 f.	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה
Part.	act.	שֹׁמֵעַ (שָׁמַע)		מִשְׁמַע (מִשְׁמַע)
	pass.	שָׁמוּעַ	נִשְׁמוּעַ (נִשְׁמוּעַ)	

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע (הִשְׁתַּמַּע)	הִשְׁתַּמַּע
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמַעָה (etc.)	הִשְׁתַּמַּעָה
שָׁמַעַת	הִשְׁמִיעַת	הִשְׁמַעַת	הִשְׁתַּמַּעַת
שָׁמְעָת	הִשְׁמִיעָת	הִשְׁמַעָת	הִשְׁתַּמַּעָת
שָׁמַעְתִּי	הִשְׁמִיעֵתִי	הִשְׁמַעְתִּי	הִשְׁתַּמַּעְתִּי
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמַעוּ	הִשְׁתַּמַּעוּ
שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמַעְתִּין	הִשְׁמִיעְתִּין	הִשְׁמַעְתִּין	הִשְׁתַּמַּעְתִּין
שָׁמַעְנוּ	הִשְׁמִיעְנוּ	הִשְׁמַעְנוּ	הִשְׁתַּמַּעְנוּ

	הִשְׁמַע		
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע
יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע (יִשְׁתַּמַּע)	יִשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע (etc.)	תִּשְׁתַּמַּע
תִּשְׁמַעַת	תִּשְׁמִיעַת	תִּשְׁמַעַת	תִּשְׁתַּמַּעַת
תִּשְׁמַעְתִּי	תִּשְׁמִיעֵתִי	תִּשְׁמַעְתִּי	תִּשְׁתַּמַּעְתִּי
אִשְׁמַע	אִשְׁמִיעַ	אִשְׁמַע	אִשְׁתַּמַּע
יִשְׁמַעוּ	יִשְׁמִיעוּ	יִשְׁמַעוּ	יִשְׁתַּמַּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמַּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמַּע

	יִשְׁמַע		
	הִשְׁמַע		הִשְׁתַּמַּע (הִשְׁתַּמַּע)
	הִשְׁמִיעַ		הִשְׁתַּמַּעַת (etc.)
	הִשְׁמִיעוּ		הִשְׁתַּמַּעוּ
	הִשְׁמִיעְנָה		הִשְׁתַּמַּעְנָה

	מִשְׁמִיעַ	מִשְׁתַּמַּע (מִשְׁתַּמַּע)
מִשְׁמַע		מִשְׁמַע

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	אָכַל	אָמַר	נֶאֱכַל	הִאָּכִיל	הִאָּכַל
	3 f. (regular)	(regular)	(regular)	(as טְ Gutt.)	(as טְ Gutt.)	(as טְ Gutt.)
Inf.	abs.	אֹכֵל	אֹמֵר			
	const.	אֹכֵל	אֹמֵר	הֹאכֵל	הֹאכִיל	הֹאכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יִאָּכַל	יִאָּכִיל	יִאָּכַל
	3 f.	תֹּאכַל	תֹּאמַר	תִּאָּכַל	etc.	etc.
	2 m.	תֹּאכַל	תֹּאמַר	תִּאָּכַל		
	2 f.	תֹּאכְלִי	תֹּאמְרִי	תִּאָּכְלִי		
	1	אֶכַּל	אֶמַּר	אֶאָכַל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יִאָּכְלוּ		
	3 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָּכְלֶנָּה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תִּאָּכְלוּ		
	2 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָּכְלֶנָּה		
	1	נֹאכַל	נֹאמַר	נִאָּכַל		
<i>Fut. apoc.</i>		יִאָּכַל				
Imp.	2 m. (sing.)	אֲכַל	אֲמַר	הִאָּכַל	הִאָּכִיל	
	2 f.	אֲכְלִי	אֲמְרִי	etc.	etc.	
	2 m. (pl.)	אֲכָלוּ	אֲמָרוּ			
	2 f.	אֲכַלְנָה	אֲמַרְנָה			
Part.	act.	אוֹכֵל (אֹמֵר)			מֹאכִיל	
	pass.	אוֹכָל		נֹאכַל		מֹאכַל

The *derivative* conjugations of verbs פָּא are declined in the same manner as those of טְ *Guttural*; נ being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc., in the paradigm. In like manner, Piel אָכַל, Pual אֲכַל, Hithp. הִתְאַכַּל; compare verbs טְ *Guttural*, עָמַד and הָיָא, for the mode of inflection.

Par. VIII. Verbs orig. "פּוּ ; I. Class "פּוּ. §§ 243—247. 237

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשֵׁב
3 f.	(regular)	(regular)	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשְׁבָה
2 m.			נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשְׁבִיתָ
2 f.			נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשְׁבִיתְּ
1			נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשְׁבִיתִי
Plur. 3			נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשְׁבוּ
2 m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשְׁבִיתֶם
2 f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשְׁבִיתֶן
1			נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשְׁבִיתְנוּ
Inf. abs.	יָשׁוּב	יָרוּשׁ		הוֹרֵשׁ	
const.	שׁוּבָה	רֵשֶׁת (יָבֵשׁ) שׁוּבָה	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב
Fut.	יִשְׁבַּח	יִרְשׁ (יָרֵשׁ)	יִנְשַׁב	יִוְשִׁיב	יִוְשֵׁב
3 f.	תִּשְׁבַּח	תִּירְשׁ (etc.)	תִּנְשַׁב	תִּוְשִׁיב	תִּוְשֵׁב
2 m.	תִּשְׁבַּח	תִּירְשׁ	תִּנְשַׁב	תִּוְשִׁיב	תִּוְשֵׁב
2 f.	תִּשְׁבְּחִי	תִּירְשִׁי	תִּנְשַׁבִּי	תִּוְשִׁיבִי	תִּוְשֵׁבִי
1	אֶשְׁבַּח	אִירְשׁ	אֶנְשַׁב	אֶוְשִׁיב	אֶוְשֵׁב
3 m. (plur.)	יִשְׁבְּחוּ	יִירְשׁוּ	יִנְשַׁבוּ	יִוְשִׁיבוּ	יִוְשֵׁבוּ
3 f.	תִּשְׁבְּחָה	תִּירְשְׁנָה	תִּנְשַׁבְּנָה	תִּוְשִׁיבְנָה	תִּוְשֵׁבְנָה
2 m.	תִּשְׁבְּחוּ	תִּירְשׁוּ	תִּנְשַׁבוּ	תִּוְשִׁיבוּ	תִּוְשֵׁבוּ
2 f.	תִּשְׁבְּחֶנָּה	תִּירְשְׁנֶנָּה	תִּנְשַׁבְּנֶנָּה	תִּוְשִׁיבְנֶנָּה	תִּוְשֵׁבְנֶנָּה
1	נִשְׁבַּח	נִירְשׁ	נִנְשַׁב	נִוְשִׁיב	נִוְשֵׁב
Fut. apoc.			יִוְשֵׁב		
Imp. m. (sing.)	שֶׁב	יָרֵשׁ (רֵשׁ)	הוֹשֵׁב	הוֹשֵׁב	
f.	שְׁבִי	יָרְשִׁי	הוֹשְׁבִי	הוֹשִׁיבִי	
m. (plur.)	שְׁבוּ	יָרְשׁוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ	
f.	שְׁבִינָה	יָרְשְׁנָה	הוֹשְׁבִינָה	הוֹשִׁיבִינָה	
Part. act.	יוֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
pass.	יֹשֻׁב	יֹרֵשׁ	נוֹשֵׁב		מוֹשֵׁב

238 Par. IX. Verbs פ"י II. Class.

		Kal.	Hiphil.
Praet.	3 m. (sing.)	יָטַב	הִיטִיב (הִטִּיב)
	3 f.	regular	הִיטִיבָה
	3 (plur.)		הִיטִיבוּ
Inf.	abs.	יִטֹּב	
	const.	יִטֵּב	הִיטִיב
Fut.	3 m.	יִטֵּב } וְיִטֵּב וְיִצְרָה	יִיטִיב (יִטִּיב)
	3 f.	תִּיטֵּב	תִּיטִיב
	2 m.	תִּיטֵּב	תִּיטִיב
	2 f.	תִּיטְבִי	תִּיטִיבִי
	1	אִיטֵּב	אִיטִיב
	3 m. (pl.)	יִיטְבוּ	יִיטִיבוּ
	3 f.	תִּיטְבֶּנָה	תִּיטִיבֶּנָה
	2 m.	תִּיטְבוּ	תִּיטִיבוּ
	2 f.	תִּיטְבֶּנָה	תִּיטִיבֶּנָה
	1	נִיטֵּב	נִיטִיב
Fut. apoc.		וְיִצְרָה	יִיטֵּב
Imp.	m. (sing.)	יִטֵּב	הִיטֵּב
	f.	יִטְבִי	הִיטִיבִי
	m. (plur.)	יִטְבוּ	הִיטִיבוּ
	f.	יִטְבֶּנָה	הִיטִיבֶּנָה
Part.	act.	יּוֹטֵב	מִיטִיב
	pass.	יֻטֵּב	

Remarks. Niphal, in verbs of this species, does not occur. The daghesh'd conjugations are regular throughout; e. g. Piel יָטַב, Pual יִטֵּב, Hithpael הִחִיטֵּב. Hophal conforms to the model in Par. VIII; e. g. יִיטֵּב, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פ"י from those of the I. class.

Par. X. פ"י III. Class.

	Kal.	Kal.
	יָצַח	יָצַק
	regular.	regular.
	יָצוּחַ	יָצוּק
		יָצַק
	יָצַח	יָצַק
	תָּצַח	תָּצַק
	תָּצַח	תָּצַק
	תָּצַחִי	תָּצַקִי
	אָצַח	אָצַק
	יָצַחוּ	יָצַקוּ
	תָּצַחְנָה	תָּצַקְנָה
	תָּצַחוּ	תָּצַקוּ
	תָּצַחְנָה	תָּצַקְנָה
	נָצַח	נָצַק
	יּוֹצֵחַ	יּוֹצֵק
	יָצוּחַ	יָצוּק

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נָצַח, Hiph. הִנְצִיחַ, Hoph. הִנְצַח, etc.

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגָּשׁ
	3 f. (regular)		(regular)	נָגַשְׁהָ	הִגִּישָׁהּ	הִגָּשְׁהָ
	2 m.			נָגַשְׁתָּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ
	2 f.			נָגַשְׁתְּ	הִגִּישְׁתְּ	הִגָּשְׁתְּ
	1			נָגַשְׁתִּי	הִגִּישְׁתִּי	הִגָּשְׁתִּי
	3 m. (plur.)			נָגַשׁוּ	הִגִּישׁוּ	הִגָּשׁוּ
	2 m.			נָגַשְׁתֶּם	הִגִּישְׁתֶּם	הִגָּשְׁתֶּם
	2 f.			נָגַשְׁתֶּן	הִגִּישְׁתֶּן	הִגָּשְׁתֶּן
	1			נָגַשְׁנוּ	הִגִּישְׁנוּ	הִגָּשְׁנוּ
Inf.	abs.	נִפְּלוּ	נִגְּשׁוּ	הִנְגֹּשׁוּ	הִגִּישׁוּ	
	const.	נֹפֵל	נֹגֵשׁת		הִגִּישׁ	הִגָּשׁ
Fut.		יִפֹּל	יִגָּשׁ	יִנְגֹּשׁ	יִגִּישׁ	יִגָּשׁ
3 f.		תִּפֹּל	תִּגָּשׁ	תִּנְגֹּשׁ	תִּגִּישׁ	תִּגָּשׁ
2 m.		תִּפֹּל	תִּגָּשׁ	תִּנְגֹּשׁ	תִּגִּישׁ	תִּגָּשׁ
2 f.		תִּפֹּלִי	תִּגָּשִׁי	תִּנְגֹּשִׁי	תִּגִּישִׁי	תִּגָּשִׁי
1		אִפֹּל	אִגָּשׁ	אִנְגֹּשׁ	אִגִּישׁ	אִגָּשׁ
3 m. (plur.)		יִפְּלוּ	יִגָּשׁוּ	יִנְגֹּשׁוּ	יִגִּישׁוּ	יִגָּשׁוּ
3 f.		תִּפְּלֶנָּה	תִּגְּשֶׁנָּה	תִּנְגֹּשֶׁנָּה	תִּגִּישֶׁנָּה	תִּגָּשֶׁנָּה
2 m.		תִּפְּלוּ	תִּגָּשׁוּ	תִּנְגֹּשׁוּ	תִּגִּישׁוּ	תִּגָּשׁוּ
2 f.		תִּפְּלֶנָּה	תִּגְּשֶׁנָּה	תִּנְגֹּשֶׁנָּה	תִּגִּישֶׁנָּה	תִּגָּשֶׁנָּה
1		נִפֹּל	נִגָּשׁ	נִנְגֹּשׁ	נִגִּישׁ	נִגָּשׁ
Fut. apoc.					יִגָּשׁ	
Imp.	m.	נִפֹּל	נִגָּשׁ	הִנְגֹּשׁ	הִגִּישׁ	
	f. (regular.)		נִגִּישִׁי	הִנְגִּישִׁי	הִגִּישִׁי	
	m. (plur.)		נִגִּישׁוּ	הִנְגִּישׁוּ	הִגִּישׁוּ	
	f.		נִגִּישְׁנָה	הִנְגִּישְׁנָה	הִגִּישְׁנָה	
Part.	act.	נוֹפֵל	נוֹגֵשׁ		מִגִּישׁ	
	pass.		נִגְּשׁוּ	נִגָּשׁ		מִגָּשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m. (sing.)	סָב	סָבַב	נָסַב (נָהַל)	הִסָּב (הִסָּב)
3 f.	סָבָה	סָבְבָה	נָסְבָה	הִסְבָּה
2 m.	סָבוֹת	סָבְבָת	נָסְבוֹת	הִסְבוֹת
2 f.	סָבוֹת	סָבְבַת	נָסְבוֹת	הִסְבוֹת
1	סָבוֹתִי	סָבְבֹתִי	נָסְבוֹתִי	הִסְבוֹתִי
3 (plur.)	סָבוּ	סָבְבוּ	נָסְבוּ	הִסְבוּ
2 m.	סָבוּתֶם	סָבְבוּתֶם	נָסְבוּתֶם	הִסְבוּתֶם
2 f.	סָבוּתְךָ	סָבְבוּתְךָ	נָסְבוּתְךָ	הִסְבוּתְךָ
1	סָבוּנוּ	סָבְבוּנוּ	נָסְבוּנוּ	הִסְבוּנוּ
Inf. abs.	סָבוּב		הִסָּב	הִסָּב
const.	סָב (גָּל)		הִסָּב (נָהַל)	הִסָּב
Fut.	יָסַב	יָסַב	יִסָּב (יָדַם)	יִסָּב (יָחַם)
3 f.	תָּסַב	תָּסַב	תִּסָּב	תִּסָּב
2 m.	תָּסַב	תָּסַב	תִּסָּב	תִּסָּב
2 f.	תָּסְבִי	תָּסְבִי	תִּסְבִי	תִּסְבִי
1	אָסַב	אָסַב	אִסָּב	אִסָּב
3 m. (plur.)	יָסְבוּ	יָסְבוּ	יִסְבוּ	יִסְבוּ (יָחַמוּ)
3 f.	תָּסְבִינָה	תָּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה
2 m.	תָּסְבוּ	תָּסְבוּ	תִּסְבוּ	תִּסְבוּ
2 f.	תָּסְבִינָה	תָּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה
1	נָסַב	נָסַב	נִסָּב	נִסָּב
Fut. conv.	וַיָּסַב			וַיָּסַב
Imp. m.	סָב		הִסָּב	הִסָּב
f.	סָבִי		הִסְבִי	הִסְבִי
m.	סָבוּ		הִסְבוּ (הִרְמוּ)	הִסְבוּ
f.	סָבִינָה		הִסְבִינָה	הִסְבִינָה
Part. act.	סָבֵב			מִסָּב
pass.	סָבוּב		נָסַב	

Hophal.	Poel.	Poal.	Pilpel.	Pulpal.
הוֹסֵב (השם)	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
הוֹסֵבָה	סוֹבֵבָה	סוֹבֵבָה	סִבֵּבָה	סִבֵּבָה
הוֹסֵבוֹת	סוֹבֵבוֹת	סוֹבֵבוֹת	סִבֵּבוֹת	סִבֵּבוֹת
הוֹסֵבוֹת	סוֹבֵבוֹת	סוֹבֵבוֹת	סִבֵּבוֹת	סִבֵּבוֹת
הוֹסֵבוֹתִי	סוֹבֵבוֹתִי	סוֹבֵבוֹתִי	סִבֵּבוֹתִי	סִבֵּבוֹתִי
הוֹסֵבוּ	סוֹבְבוּ	סוֹבְבוּ	סִבְּבוּ	סִבְּבוּ
הוֹסֵבוֹתָם	סוֹבְבוֹתָם	סוֹבְבוֹתָם	סִבְּבוֹתָם	סִבְּבוֹתָם
הוֹסֵבוֹתָן	סוֹבְבוֹתָן	סוֹבְבוֹתָן	סִבְּבוֹתָן	סִבְּבוֹתָן
הוֹסֵבוֹנוּ	סוֹבְבוֹנוּ	סוֹבְבוֹנוּ	סִבְּבוֹנוּ	סִבְּבוֹנוּ

הוֹסֵב	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
יוֹסֵב (יבט)	יוֹסֵב	יוֹסֵב	יוֹסֵב	יוֹסֵב
תוֹסֵב	תוֹסֵב	תוֹסֵב	תוֹסֵב	תוֹסֵב
תוֹסֵב	תוֹסֵב	תוֹסֵב	תוֹסֵב	תוֹסֵב
תוֹסֵבִי	תוֹסֵבִי	תוֹסֵבִי	תוֹסֵבִי	תוֹסֵבִי
אוֹסֵב	אוֹסֵב	אוֹסֵב	אוֹסֵב	אוֹסֵב
יוֹסְבוּ	יוֹסְבוּ	יוֹסְבוּ	יוֹסְבוּ	יוֹסְבוּ
תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה
תוֹסְבוּ	תוֹסְבוּ	תוֹסְבוּ	תוֹסְבוּ	תוֹסְבוּ
תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה
נוֹסֵב	נוֹסֵב	נוֹסֵב	נוֹסֵב	נוֹסֵב

סוֹבֵב	סִבֵּב
סוֹבְבִי	סִבְּבִי
סוֹבְבוּ	סִבְּבוּ
סוֹבְבִינָה	סִבְּבִינָה
מִסְבֵּב	מִסְבֵּב
מִסְבֵּב	מִסְבֵּב
מִסְבֵּב	מִסְבֵּב
מִסְבֵּב	מִסְבֵּב

		Kal.	Kal.	Niphal.	Hiphal.
Praet.	3 m. (sing.)	קָם	מָת	נָקוּם	הִקִּים
	3 f.	קָמָה	מָתָה	נָקוּמָה	הִקִּימָה
	2 m.	קָמַת	מָתָה	נָקוּמוֹת	הִקִּימוֹת
	2 f.	קָמַת	מָתָה	נָקוּמוֹת	הִקִּימוֹת
	1	קָמַתִּי	מָתִי	נָקוּמוֹתִי	הִקִּימוֹתִי
	3 (plur.)	קָמוּ	מָתוּ	נָקוּמוּ	הִקִּימוּ
	2 m.	קָמַתֶּם	מָתֶם	נָקוּמוֹתֶם	הִקִּימוֹתֶם
	2 f.	קָמַתְּן	מָתְן	נָקוּמוֹתְן	הִקִּימוֹתְן
	1	קָמַנּוּ	מָתְנוּ	נָקוּמוֹנּוּ	הִקִּימוֹנּוּ
Inf.	abs.	קוּם	מוֹת		הִקֵּם
	const.	קוּם	מוֹת	הִקּוּם	הִקִּים
Fut.	3 m. (sing.)	יָקוּם	יָמוּת	יָקוּם	יָקִים
	3 f.	תָּקוּם	(etc.)	תָּקוּם	תָּקִים
	2 m.	תָּקוּם		תָּקוּם	תָּקִים
	2 f.	תָּקוּמִי		תָּקוּמִי	תָּקִימִי
	1	אָקוּם		אָקוּם	אָקִים
	3 m. (plur.)	יָקוּמוּ		יָקוּמוּ	יָקִימוּ
	3 f.	תָּקוּמִינָה		תָּקֻמְנָה	תָּקִימְנָה
	2 m.	תָּקוּמוּ		תָּקוּמוּ	תָּקִימוּ
	2 f.	תָּקוּמִינָה		תָּקֻמְנָה	תָּקִימְנָה
	1	נָקוּם		נָקוּם	נָקִים
Fut. apoc.		יָקֻם (וְיָקֻם)	יָמוּת (וְיָמוּת)		יָקֻם
Imp.	2 m. (sing.)	קוּם	מוֹת (מָה)	הִקּוּם	הִקֵּם
	2 f.	קוּמִי	(etc.)	הִקּוּמִי	הִקִּימִי
	2 m. (plur.)	קוּמוּ		הִקּוּמוּ	הִקִּימוּ
	2 f.	קֻמְנָה		הִקְמְנָה	הִקִּמְנָה
Part.	act.	קָם	מָת		מִקֵּם
	pass.	קוּם		נָקוּם	

Hophal.	Polel.	Polal.
הוֹקֵם	קוֹמֵם	קוֹמֵם
הוֹקְמָה	קוֹמְמָה	קוֹמְמָה
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָתִי	קוֹמְמָתִי	קוֹמְמָתִי
הוֹקְמוּ	קוֹמְמוּ	קוֹמְמוּ
הוֹקְמָתֶם	קוֹמְמָתֶם	קוֹמְמָתֶם
הוֹקְמָתָן	קוֹמְמָתָן	קוֹמְמָתָן
הוֹקְמָנוּ	קוֹמְמָנוּ	קוֹמְמָנוּ

הוֹקֵם	קוֹמֵם	קוֹמֵם
יוֹקֵם	יִקְוֵם	יִקְוֵם
תוֹקֵם	תִּקְוֵם	תִּקְוֵם
תוֹקֵם	תִּקְוֵם	תִּקְוֵם
תוֹקְמִי	תִּקְוִמִּי	תִּקְוִמִּי
אוֹקֵם	אִקְוֵם	אִקְוֵם
יוֹקְמוּ	יִקְוְמוּ	יִקְוְמוּ
תוֹקְמָנָה	תִּקְוִמְנָה	תִּקְוִמְנָה
תוֹקְמוּ	תִּקְוִמוּ	תִּקְוִמוּ
תוֹקְמָנָה	תִּקְוִמְנָה	תִּקְוִמְנָה
נוֹקֵם	נִקְוֵם	נִקְוֵם

קוֹמֵם
קוֹמְמִי
קוֹמְמוּ
קוֹמְמָנָה

מקוֹמֵם מקוֹמֵם
מוֹקֵם

Kal.
בָּן
בָּנָה
בָּנָת
בָּנָת
בָּנָתִי
בָּנוּ
בָּנָתֶם
בָּנָתָן
בָּנוּ

בּוֹן
בִּין
יִבִּין
תִּבִּין
תִּבִּין
תִּבִּינִי
אִבִּין
יִבִּינוּ
תִּבִּינָה
תִּבִּינוּ
תִּבִּינָה
נִבִּין

יָבַז
בִּין
בִּינִי
בִּינִי

בֶּן

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	מִצָּא	נִמְצָא	מִצָּא
	3 f.	מִצָּאָה	נִמְצָאָה	מִצָּאָה
	2 m.	מִצָּאתָ	נִמְצָאתָ	מִצָּאתָ
	2 f.	מִצָּאתְךָ	נִמְצָאתְךָ	מִצָּאתְךָ
	1	מִצָּאתִי	נִמְצָאתִי	מִצָּאתִי
	3 (plur.)	מִצָּאוּ	נִמְצָאוּ	מִצָּאוּ
	2 m.	מִצָּאתֶם	נִמְצָאתֶם	מִצָּאתֶם
	2 f.	מִצָּאתֵיכֶם	נִמְצָאתֵיכֶם	מִצָּאתֵיכֶם
	1	מִצָּאתִי	נִמְצָאתִי	מִצָּאתִי
Inf.	abs.	מִצּוֹא		מִצָּא
	const.	מִצָּא	הִמְצָא	מִצָּא
Fut.	3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
	3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 f.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
	1	אִמְצָא	אִמְצָא	אִמְצָא
	3 m. (plur.)	יִמְצָאוּ	יִמְצָאוּ	יִמְצָאוּ
	3 f.	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
	2 m.	תִּמְצָאוּ	תִּמְצָאוּ	תִּמְצָאוּ
	2 f.	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
	1	נִמְצָא	נִמְצָא	נִמְצָא
Fut. apoc.				
Imp.	2 m. (sing.)	מִצָּא	הִמְצָא	מִצָּא
	2 f.	מִצָּאִי	הִמְצָאִי	מִצָּאִי
	2 m. (plur.)	מִצָּאוּ	הִמְצָאוּ	מִצָּאוּ
	2 f.	מִצָּאנָה	הִמְצָאנָה	מִצָּאנָה
Part.	act.	מוֹצָא		מִמְצָא
	pass.	מִצּוֹא	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	הִמְצִיא	הִמְצָא (הִמְצָא)	הִתְמַצָּא
etc. מִצָּא	הִמְצִיֵּא	etc. הִמְצָא	הִתְמַצָּא
מִצָּאת	הִמְצִאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוֹ	הִמְצִאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאתָם	הִמְצִאתָם	הִמְצָאתָם	הִתְמַצָּאתָם
מִצָּאתָן	הִמְצִאתָן	הִמְצָאתָן	הִתְמַצָּאתָן
מִצָּאנוּ	הִמְצִאנוּ	הִמְצָאנוּ	הִתְמַצָּאנוּ

	הִמְצָא		
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִמְצָא (יִמְצָא)	יִמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
etc. תִּמְצָא	תִּמְצִיא	etc. תִּמְצָא	תִּתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָאִי	תִּמְצִיאִי	תִּמְצָאִי	תִּתְמַצָּאִי
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִמְצָאוֹ	יִמְצִאוֹ	יִמְצָאוֹ	יִתְמַצָּאוֹ
תִּמְצָאנָה	תִּמְצִאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
תִּמְצָאוּ	תִּמְצִאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ
תִּמְצָאנָה	תִּמְצִאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא

	יִמְצָא		
	הִמְצָא		הִתְמַצָּא
	הִמְצִיאִי		הִתְמַצָּאִי
	הִמְצִאוֹ		הִתְמַצָּאוֹ
	הִמְצָאנָה		הִתְמַצָּאנָה

מִמְצָא (מִמְצָא)	מִמְצִיא	מִמְצָא (מִמְצָא)	מִתְמַצָּא
-------------------	----------	-------------------	------------

		Kal.	Niphal.	Piel.	Pual.
Praet.	3 m.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה
	3 f.	גָּלְתָה (גָּלְתָּ)	נִגְלְתָה	גָּלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ	נִגְלִיתָ (נִגְלִיתָ)	גָּלִיתָ (גָּלִיתָ)	גָּלִיתָ
	2 f.	גָּלִיתְּ	נִגְלִיתְּ etc.	גָּלִיתְּ etc.	גָּלִיתְּ
	1	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי
	3 (pl.)	גָּלוּ (גָּלִיּוּ)	נִגְלוּ	גָּלוּ	גָּלוּ
	2 m.	גָּלִיתָם	נִגְלִיתָם	גָּלִיתָם	גָּלִיתָם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן
	1	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ
Inf.	abs.	גָּלָה	נִגְלָה	גָּלָה (פָּגַה)	גָּלָה
	const.	גָּלוֹת	הִגְלוֹת	גָּלוֹת	גָּלוֹת
Fut.	3 m.	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה
	3 f.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 m.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי
	1	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶגְלָה
	3 m. (plur.)	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	1	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה
Fut. apoc.		יִגֵּל	יִגֵּל	יִגֵּל (יִגֵּל)	
Imp.	2 m. (sing.)	גָּלָה	הִגְלָה	גָּלָה (גָּל)	
	2 f.	גָּלִי	הִגְלִי	גָּלִי	
	2 m. (plur.)	גָּלוּ	הִגְלוּ	גָּלוּ	
	2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה	
Part.	act.	גֹּלֶה		מִגְלָה	
	pass.	גָּלוּי	נִגְלָה		מִגְלָה

Hipbil.	Hophal.	Hithpael.	Hithpalel.
הִגְלָה	הִגְלָה	הִתְגַּלָּה	הִשְׁתַּחֲוָה
הִגְלֹתָהּ	הִגְלֹתָהּ	הִתְגַּלְּתָהּ	
הִגְלִיתָ (הִגְלִיתָ)	הִגְלִיתָ	הִתְגַּלִּיתָ	הִשְׁתַּחֲוִיתָ
הִגְלִיתָ etc.	הִגְלִיתָ	הִתְגַּלִּיתָ	
הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי	הִשְׁתַּחֲוִיתִי
הִגְלוּ	הִגְלוּ	הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם	הִשְׁתַּחֲוִיתֶם
הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן	
הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ	
הִגְלָה	הִגְלָה	הִתְגַּלָּה	
הִגְלֹתָ	הִגְלֹתָ	הִתְגַּלְּתָ	הִשְׁתַּחֲחֹתָ
יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה	יִשְׁתַּחֲוֶה
תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּשְׁתַּחֲוֶה
תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּשְׁתַּחֲוֶה
תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	
אִגְלֶה	אִגְלֶה	אִתְגַּלֶּה	אִשְׁתַּחֲוֶה
יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִשְׁתַּחֲווּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	תִּשְׁתַּחֲווּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
נִגְלָה	נִגְלָה	נִתְגַּלָּה	נִשְׁתַּחֲוָה
יִגַּל		יִתְגַּל	יִשְׁתַּחֲוֶה
הִגְלָה (יִגַּל)		הִתְגַּלָּה	
הִגְלִי		הִתְגַּלִּי	הִשְׁתַּחֲוִי
הִגְלוּ		הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִינָה		הִתְגַּלִּינָה	
מִגְלָה		מִתְגַּלָּה	מִשְׁתַּחֲוָה
	מִגְלָה		

Par. XIX. לָהּ & פָּן.

	Kal.	Hiphil.
Praet.	נָטָה	הִטָּה
3 f.	נָטְתָה	הִטְתָּה
2 m.	(as לָהּ)	הִטִּיתָ
2 f.		הִטִּיתָ
1		הִטִּיתִי
3 (plur.)		הִטְּוּ
2 m.		הִטִּיתֶם
2 f.		הִטִּיתֶן
1		הִטִּינוּ
Inf. abs.	נָטָה	
const.	נָטוּת	הִטּוּת
Fut.	יִטָּה	יִטָּה
3 f.	תִּטָּה	תִּטָּה
2 m.	תִּטָּה	תִּטָּה
2 f.	תִּטִּי	תִּטִּי
1	אִטָּה	אִטָּה
3 (plur.)	יִטּוּ	יִטּוּ
3 f.	תִּטִּינָה	תִּטִּינָה
2 m.	תִּטּוּ	תִּטּוּ
2 f.	תִּטִּינָה	תִּטִּינָה
1	נָטָה	נָטָה
Fut. apoc.	יֵט	יֵט
Imp.	נָטָה (הֵט)	הִטָּה
2 f.	(as לָהּ)	הִטִּי
2 m. (plur.)		הִטּוּ
2 f.		הִטִּינָה
Part. act.	נוֹטָה	מִטָּה
pass.	נֹטֵי	

Par. XX. Verb בּוֹא. 249

	Kal.	Hiphil.	Hophal.
	בָּא	הֵבִיא	הֵיבָא
	בָּאָה	הֵבִיאה	הֵבֵאתָ
	בָּאתָ	הֵבֵאתָ	הֵבֵאתָ
	בָּאתָ		
	בָּאתִי	הֵבֵאתִי	
	בָּאוּ (בָּאוּ)	הֵבִיאוּ	הֵוֵבְאוּ
	בָּאתֶם	הֵבֵאתֶם	
	
	בָּאוּ	הֵבִיאוּ	
	בּוֹא	הֵבִיא	
	בּוֹא (בָּא)	הֵבִיא	
	יָבֹא	יָבִיא	יֵוֵבֵא
	תָּבֹא	תָּבִיא	
	תָּבֹא	תָּבִיא	
	תָּבֹאִי		
	אָבֹא	אָבִיא	
	יָבֹאוּ	יָבִיאוּ	יֵוֵבְאוּ
	תָּבֹאנָה	תָּבִיאוּנָה	
	תָּבֹאוּ	תָּבִיאוּ	
	
	נָבֹא	נָבִיא	
		וַיָּבֵא	
	הֵבִיא (הֵבִיא) בּוֹא (בָּא)		
	בָּוִאִי	הֵבִיאוּ	
	בָּוִאוּ	הֵבִיאוּ	
	
	בָּא	מֵבִיא	מֵוֵבֵא

			Kal. Masc.	Fem.	Fem. Segh.
Verbs final Pattahh	act.	קָטַל	קָטְלָה (קָטְלָה)	קָטַלְתְּ	
—	pass.	קָטוּל	קָטוּלָה		
— Tseri	act.	יָשַׁן	יָשְׁנָה	יָשַׁנְתְּ	
— Hholem	act.	יָגַר	יָגְרָה		
ע" gutt.	act.	זָעַק	זָעְקָה	זָעַקְתְּ	
ל" gutt.	act.	שָׁמַע	שָׁמְעָה	שָׁמַעְתְּ	
עו	act.	קָם	קָמָה		
ל"ה	act.	גָּלָה	גָּלְיָה (גָּלְיָה)		
	pass.	גָּלוּי	גָּלוּיָה		
			Niphal.		
regular		נָקַטַל	נָקַטְלָה	נָקַטְלְתְּ	
פ" gutt.		נָעַמַד	נָעַמְדָה	נָעַמַדְתְּ	
ע"ע		נָסַב	נָסַפָה		
עו		נָקוּם	נָקוּמָה		
			Piel.		
regular		מָקַטַל	מָקַטְלָה	מָקַטְלְתְּ	
ע"ר		מָבָרַךְ	מָבָרְכָה	מָבָרַכְתְּ	
ל"ה		מָגַלָה	מָגַלְהָ		
			Poel.		
ע"ע		מָסוּבַב	מָסוּבְבָה	מָסוּבְבַתְּ	
			Pual.		
regular		מָקַטַל	מָקַטְלָה	מָקַטְלְתְּ	
			Hiphil.		
regular		מָקַטִיל	מָקַטִילָה	מָקַטִילְתְּ	
פ" gutt.		מָעַמִיד	מָעַמִידָה	מָעַמִידְתְּ	
ע"ע		מָסַב	מָסַבָה		
עו		מָקִים	מָקִימָה		
			Hophal.		
regular		מָקַטַל	מָקַטְלָה	מָקַטְלְתְּ	
			Hithpael.		
regular		מִתְקַטַל	מִתְקַטְלָה	מִתְקַטְלְתְּ	

Kal.			
Plur. masc.	Plur. fem.	Maac.	Fem.
קָטְלוּם	קָטְלוּת	Dec. VII. <i>b.</i>	Dec. X. XIII.
קָטְלוֹם	קָטְלוֹת	III. <i>c.</i>	X.
יִשְׁנִים	יִשְׁנוֹת	V. <i>e.</i>	XI. XIII.
יִגְרִים	יִגְרוֹת	III. <i>c.</i>	X.
זָעְקִים	זָעְקוֹת	VII.	X. XIII.
שָׁמְעִים	שָׁמְעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת (<i>nīlā</i>)	IX. <i>a.</i>	X.
גָּלוּיִם	גָּלוּיוֹת	III. <i>c.</i>	X.
Niphal.			
נִקְטְלוּם	נִקְטְלוֹת	II.	XI. XIII.
נִעְמְדִים	נִעְמְדוֹת	II.	XI. XIII.
נִסְבִּים	נִסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. <i>c.</i>	X.
Piel.			
מִקְטְלוּם	מִקְטְלוֹת	VII. <i>c.</i>	X. XIII.
מִבְרָכִים	מִבְרָכוֹת	VII.	X. XIII.
מִגְלִים	מִגְלוֹת	IX.	X.
Poel.			
מִסּוֹבְבִים	מִסּוֹבְבוֹת	VII. <i>b.</i>	X. XIII.
Pual.			
מִקְטְלוּם	מִקְטְלוֹת	II.	XI. XIII.
Hiphil.			
מִקְטִילִים	מִקְטִילוֹת	I.	X. XIII.
מַעֲמִידִים	מַעֲמִידוֹת	I.	X. XIII.
מִסְבִּים	מִסְבוֹת	VIII.	X.
מִקְיָמִים	מִקְיָמוֹת	III.	X.
Hophal.			
מִקְטְלוּם	מִקְטְלוֹת	II.	XI. XIII.
Hithpael.			
מִתְקַטְּלִים	מִתְקַטְּלוֹת	VII. <i>c.</i>	X. XIII.

252 Par. XXII. Verbs with suffix-pronouns. §§ 303—3 12.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal. Praet.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ קָטַלְהָ	קָטַלְהָ
3 f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֶּהּ קָטַלְתֶּהּ	קָטַלְתֶּהּ
2 m.	קָטַלְתִּינִי קָטַלְתִּנִּי	—	—	קָטַלְתֶּהּ קָטַלְתֶּהּ	קָטַלְתֶּהּ
2 f.	קָטַלְתִּינִי	—	—	קָטַלְתֶּהּ קָטַלְתֶּהּ	קָטַלְתֶּהּ
1	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיךָ
3 (plur.)	קָטַלְוּנִי	קָטַלְוּךָ	קָטַלְוּךָ	קָטַלְוּהוּ	קָטַלְוּהָ
2 m.	קָטַלְתִּינִי	—	—	קָטַלְתֶּהּ	קָטַלְתֶּהּ
1	—	קָטַלְוּךָ	קָטַלְוּךָ	קָטַלְוּהוּ	קָטַלְוּהָ
Inf.	קָטַלְנִי קָטַלְנִי (פָּהֲרִי)	קָטַלְךָ קָטַלְךָ קָטַלְךָ (רָאָהֲרִי)	קָטַלְךָ	קָטַלְהוּ (פָּהֲרִי)	קָטַלְהָ (רָאָהֲרִי)
Fut.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ	יִקְטַלְהָ
3 m. with epenth. כ	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנִי	יִקְטַלְנִי
3 (plur.)	יִקְטַלְוּנִי (יִקְטַלְוּנִי)	יִקְטַלְוּךָ	יִקְטַלְוּךָ	יִקְטַלְוּהוּ (יִקְטַלְוּהוּ)	יִקְטַלְוּהָ
Imp.	קָטַלְנִי שְׁמַעֲנִי	—	—	קָטַלְהוּ	קָטַלְהָ
Piel	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ	קָטַלְהָ
Hiph.fut.	יִקְטִילְנִי	יִקְטִילְךָ	יִקְטִילְךָ	יִקְטִילְהוּ	יִקְטִילְהָ

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתנו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתנו	—	—	קטלתם	קטלתן
קטלתינו	—	—	קטלתים	קטלתין
—	קטלתיכם	קטלתיכן	קטלתיים	קטלתיין
קטלדנו	קטלדכם	קטלדכן	קטלדום	קטלדון
קטלתדנו	—	—	קטלתדום	קטלתדון
—	קטלדנוכם	קטלדנוכן	קטלדנום	קטלדנון
<div> <div>קטלכם</div> <div>קטלכם</div> <div>קטלכם (הַנְּנָכִים)</div> </div>		<div> <div>קטלכן</div> <div>קטלכן</div> <div>קטלכן</div> </div>	<div> <div>קטלם</div> <div>בַּקָּעִם</div> <div>(אֲחֵיהֶם)</div> </div>	קטלן
יקטלנו	יקטלכם	יקטלכן	<div> <div>יקטלם</div> <div>יקטלשם (יִמְצֵאֵם)</div> </div>	יקטלן
יקטלנו	יקטלדכם	יקטלדכן	יקטלדום	יקטלדון
קטלנו	—	—	קטלם	—
שִׁמְעוּנוּ	—	—	—	—
קטלנו	קטלכם	קטלכן	קטלם	קטלן
יקטילנו	יקטילכם	יקטילכן	יקטילם	יקטילן

Suffixes.	Sing. 1.	2 masc.	3 masc.	Plur. masc.
Kal. Praet.	עָשִׂנִי	עָשָׂךְ	עָשָׂהוּ	עָשׂוּם
3 f.	עָשִׂתָּנִי	עָשִׂתָּךְ	עָשִׂתָּהוּ	עָשִׂתָּם
2 m.	עָשִׂיתָּנִי } עָשִׂיתָּךְ }	—	עָשִׂיתָּהוּ } עָשִׂיתָּהוּ }	עָשִׂיתָּם
1	—	עָשִׂיתָּיְךְ	עָשִׂיתָּיו } עָשִׂיתָּיהוּ }	עָשִׂיתָּם
3 (plur.)	עָשִׂוֹנִי	עָשִׂוְךְ	עָשִׂוְהוּ	עָשִׂוּם
Inf.	עֲשֹׂתִי	עֲשֹׂתְךָ	עֲשֹׂתוֹ } עֲשֹׂתוֹ }	עֲשֹׂתָם
Fut. 3 m.	יַעֲשִׂנִי	יַעֲשֶׂךְ	יַעֲשֶׂהוּ } יַעֲשִׂהוּ }	יַעֲשִׂם
3 m. with epenth. נ }	יַעֲשִׂנִי	יַעֲשֶׂךְ	יַעֲשִׂנּוּ	—
1	—	אֶעֱשֶׂךְ	אֶעֱשֶׂהוּ	אֶעֱשִׂם
3 m. (plur.)	יַעֲשִׂוֹנִי	יַעֲשִׂוְךְ	יַעֲשִׂוְהוּ	יַעֲשִׂוּם
Imp. m.	עֲנִנִי	—	עֲנֶהוּ	עֲנִם
Piel. Praet. 3 m.	בָּרַנִי	בָּרַךְ	בָּרַהוּ	בָּרוּם
Fut. 3 m.	יַבְרִנִי	יַבְרֶךְ	יַבְרֶהוּ	יַבְרִם
3 m. with epenth. נ }	יַבְרִנִי	יַבְרֶךְ	יַבְרִנּוּ	—
Hiph. Praet.	הִפְּנִי	הִפְּךָ	הִפְּהוּ	הִפְּם
Fut. with epenth. נ }	יִפְּנִי	יִפְּךָ	יִפְּנּוּ	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוס <i>a horse.</i>	(plur.)	סוסים <i>horses.</i>
Suff. 1	סוסי <i>my horse.</i>		סוסי <i>my horses.</i>
2 m.	סוסך <i>thy —</i>		סוסיך <i>thy —</i>
2 f.	סוסך <i>thy —</i>		סוסיך <i>thy —</i>
3 m.	סוסו <i>his —</i>		סוסיו <i>his —</i>
3 f.	סוסה <i>her —</i>		סוסייה <i>her —</i>
1 (plur.)	סוּסֵינוּ <i>our —</i>		סוּסֵינוּ <i>our —</i>
2 m.	סוסכם <i>your —</i>		סוסיכם <i>your —</i>
2 f.	סוסכן <i>your —</i>		סוסיכן <i>your —</i>
3 m.	סוסם <i>their —</i>		סוסייהם <i>their —</i>
3 f.	סוסן <i>their —</i>		סוסייהן <i>their —</i>

No. II. Noun masc. ending with a Quiescent.

Abs. (sing.)	אב <i>father.</i>	Abs. (sing.)	אב <i>father.</i>
Suff. (sing.)	אבי <i>my father.</i>	Suff. (pl.)	אבֵינוּ <i>our father.</i>
2 m.	אביך <i>thy —</i>	2 m.	אביכם <i>your —</i>
2 f.	אביך <i>thy —</i>	2 f.	אביכן <i>your —</i>
3 m.	אבֵיהוּ, אביו <i>his —</i>	3 m.	אביהם <i>their —</i>
3 f.	אביה <i>her —</i>	3 f.	אביהן <i>their —</i>

No. III. Noun feminine.

Abs. (sing.)	תורה <i>a law.</i>	(plur.)	תורות <i>laws.</i>
Suff. 1	תורתי <i>my law,</i>		תורותי <i>my laws.</i>
2 m.	תורתך <i>thy —</i>		תורותיך <i>thy —</i>
2 f.	תורתך <i>thy —</i>		תורותיך <i>thy —</i>
3 m.	תורתו <i>his —</i>		תורותיו <i>his —</i>
3 f.	תורתה <i>her —</i>		תורותיה <i>her —</i>
1 (plur.)	תורתנו <i>our —</i>		תורותינו <i>our —</i>
2 m.	תורתכם <i>your —</i>		תורותיכם <i>your —</i>
2 f.	תורתכן <i>your —</i>		תורותיכן <i>your —</i>
3 m.	תורתם <i>their —</i>		תורותיהם <i>their —</i>
3 f.	תורתהן <i>their —</i>		תורותיהן <i>their —</i>

Sing. abs.	Const.	Light suff.	Grave suff.
------------	--------	-------------	-------------

DEC. I. SINGULAR. § 345.

Horse	(a)	סוס	סוס	סוסי	סוסכם
	(b)	גבור	גבור	גבורי	גבורכם
God	(c)	שפוט	שפוט	שפוטי	שפוטכם
	(d)	אלוה	אלוה	אלוהי	אלוהכם

DEC. II. SINGULAR. § 347.

Blood	(a)	דם	דם	דמי	דמכם (once)
Star	(b)	כוכב	כוכב	כוכבי	כוכבכם
	(c)	כובע	כובע	כובעי	כובעכם
	(d)	שד	שד	שדי	שדכם

DEC. III. SINGULAR. § 350.

measurer	(a)	פקיד	פקיד	פקידי	פקידכם
	(b)	מליץ	מליץ	מליצי	מליצכם
	(c)	קטול	קטול	קטולי	קטולכם
	(d)	זכרון	זכרון	זכרוני	זכרוןכם
	(e)	חזיון	חזיון (עצבון)	חזיוני	חזיוןכם
	(f)	מנוס	מנוס	מנוסי	מנוסכם
Larger	(g)	אבוס	אבוס	אבוסי	אבוסכם
	(h)	גדול	גדל		

DEC. IV. SINGULAR. § 353.

Word Heart	(a)	דבר	דבר	דברי	דברכם
	(b)	לבב	לבב	לבבי	לבבכם
	(c)	חכם	חכם	חכמי	חכםכם
	(d)	שער	שער	שערי	שערכם
	(e)	עמק	עמק	עמקי	עמקכם
	(f)	כנף	כנף	כנפי	כנפכם
	(g)	צבא			

Plural abs.	Light suff.	Const.	Grave suff.
DEC. I. PLURAL.			
סוֹסִים	סוֹסִי	סוֹסִי	סוֹסִיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרִיכֶם
שְׁפוּטִים	שְׁפוּטִי	שְׁפוּטִי	שְׁפוּטִיכֶם
אֱלֹהִים	אֱלֹהִי	אֱלֹהִי	אֱלֹהִיכֶם
DEC. II. PLURAL.			
דְּמִים	דְּמִי	דְּמִי	דְּמִיכֶם
פֹּכְבִּים	פֹּכְבִּי	פֹּכְבִּי	פֹּכְבִּיכֶם
פֹּבְעִים	פֹּבְעִי	פֹּבְעִי	פֹּבְעִיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדִיכֶם
DEC. III. PLURAL.			
פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידִיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצִיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלִיכֶם
זְכָרוֹנִים	זְכָרוֹנִי	זְכָרוֹנִי	זְכָרוֹנִיכֶם
חֲזִיוֹנוֹת (חֲשֹׁבוֹנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִי	מְנוּסִיכֶם
אֲבוּסִים	אֲבוּסִי	אֲבוּסִי	אֲבוּסִיכֶם
DEC. IV. PLURAL.			
דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
לִבִּים	לִבִּי	לִבִּי	לִבִּיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִיכֶם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִי	שְׁעָרִיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקִיכֶם
פְּנֵפִים	פְּנֵפִי	פְּנֵפִי	פְּנֵפִיכֶם
צְבָאוֹת	צְבָאוֹחַ		(צְבָאוֹתֶם)

	-Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֶשֶׂן	עֶשֶׂן (עֶשֶׂן)		
(i)	עֶלֶע	עֶלֶע (עֶלֶע)	עֶלֶי	

DEC. V. SINGULAR. § 356.

Old Man	(a)	זָקֵן	זָקֵן	זָקֵנִי	זָקֵנְכֶם
Fore Court	(b)	חֵצֵר	חֵצֵר	חֵצְרִי	חֵצְרְכֶם
Shoulder	(c)	כֹּתֵף	כֹּתֵף	כֹּתְפִי	כֹּתְפְכֶם
	(d)	כֶּבֶד	כֶּבֶד (כֶּבֶד)	כֶּבְדִּי	כֶּבְדְּכֶם

DEC. VI. SINGULAR. A class. § 359.

King	(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכְּכֶם
Youth	(b)	נֶעַר	נֶעַר	נַעְרִי	נַעְרְכֶם
Seed	(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעְכֶם

E class.

Book	(d)	סֵפֶר	סֵפֶר	סִפְרִי	סִפְרְכֶם
	(e)	קָבֵר	קָבֵר	קִבְרִי	קִבְרְכֶם
	(f)	חֵלֶק	חֵלֶק	חִלְקִי	חִלְקְכֶם
	(g)	חֵלֶד	חֵלֶד	חִלְדִּי	חִלְדְּכֶם
Eternity	(h)	נֶצַח	נֶצַח	נִצְחִי	נִצְחְכֶם

O class.

Morning	(i)	בֹּקֶר	בֹּקֶר	בִּקְרִי	בִּקְרְכֶם
	(j)	קָמָץ	קָמָץ	קִמְצִי	קִמְצְכֶם
North	(k)	פָּעַל	פָּעַל	פִּעְלִי (פִּעְלִי)	פִּעְלְכֶם
Sanctuary	(l)	קֹדֶשׁ	קֹדֶשׁ	קִדְשִׁי	קִדְשְׁכֶם

Plural abs.	Light suff.	Const.	Grave suff.
עֲשָׂנִים	עֲשָׁנִי	עֲשָׁנִי	עֲשָׂנִיכֶם
צִלְעִים	צִלְעִי	צִלְעִי	צִלְעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצִרִים	חֲצִרִי	חֲצִרִי	חֲצִרִיכֶם
כְּתָפוֹת	(as Dec. XI.)		
כְּבָדִים	כְּבָדִי	כְּבָדִי	כְּבָדִיכֶם

DEC. VI. PLURAL. A class.

מְלָכִים	מְלָכִי	מְלָכִי	מְלָכִיכֶם
נַעֲרִים	נַעֲרִי	נַעֲרִי	נַעֲרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סַפְּרִים	סַפְּרִי	סַפְּרִי	סַפְּרִיכֶם
קַבְּרִים	קַבְּרִי	קַבְּרִי	קַבְּרִיכֶם
חֲלָקִים	חֲלָקִי (חֲקָרִי)	חֲלָקִי	חֲלָקִיכֶם
חֲלָדִים	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נַצְחִים	נַצְחִי	נַצְחִי	נַצְחִיכֶם

O class.

בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרִיכֶם
קַמְצִים	קַמְצִי	קַמְצִי	קַמְצִיכֶם
פַּעֲלִים	פַּעֲלִי	פַּעֲלִי	פַּעֲלִיכֶם
קִדְּשִׁים	קִדְּשִׁי	קִדְּשִׁי	קִדְּשִׁיכֶם

Segholates of roots ע"ו and ע"י.

Death

(m) מָוֶת, const.	מָוֶת	(p) עָוֶר, const.	עָוֶר, plur.
(n) מָוֶת — תָּוֶת	תָּוֶת	(q) מָוֶת — מָוֶת	מָוֶת
(o) מָוֶת — מָוֶת	מָוֶת	(r) מָוֶת — מָוֶת	מָוֶת

Segholates of roots ל"ה.

Fruit

(s) פְּרִי, const.	פְּרִי	(t) חָצִי, const.	חָצִי
suff. פְּרִי, פְּרִי	פְּרִי	suff. חָצִי, חָצִי	חָצִי

DEC. VII. SINGULAR. § 371.

	Sing. abs.	Const.	Light suff.	Grave suff.
Name	(a) שֵׁם	שֵׁם (שֵׁם)	שָׁמִי	שָׁמְכֶם
Enemy	(b) אוֹיֵב	אוֹיֵב	אוֹיְבִי	אוֹיְבֶכֶם
	(c) מַקְטָל	מַקְטָל	מַקְטְלִי	מַקְטְלֶכֶם
	(d) מִזְבֵּחַ	מִזְבֵּחַ	מִזְבְּחִי	מִזְבְּחֶכֶם
	(e) מַקֵּל	מַקֵּל	מַקְלִי	מַקְלֶכֶם
	(f) מַפְתָּח	מַפְתָּח	—	—
Tree	(g) עֵץ	עֵץ	עֵצִי	עֵצְכֶם
	(h) אֶשְׁכָּל	—	—	—

DEC. VIII. SINGULAR. § 374.

Sea	(a) יָם	יָם (יָם)	יָמִי	יָמְכֶם
	(b) אֶף	אֶף	אֶפִּי	אֶפְכֶם
	(c) מֶדֶד	מֶדֶד	מֶדִּי	מֶדְכֶם
Heart	(d) לֵב	לֵב (לֵב-)	לִבִּי	לִבְכֶם
Law	(e) חֶק	חֶק (חֶק-)	חֶקִּי	חֶקְכֶם
	(f) עֵז	עֵז (עֵז-)	עֵזִי (עֵזִי)	עֵזְכֶם
	(g) גִּמְלָה	—	—	—
	(h) מִגֵּן	מִגֵּן	מִגְנִי	מִגְנֶכֶם
	(i) חֵי	חֵי	—	—

DEC. IX. SINGULAR. § 377.

Seer	(a) חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
	(b) שֹׁדֵה	שֹׁדֵה	שֹׁדִי	שֹׁדְכֶם

Segholates of לָה continued.

(u) הָלִי (חָלִי), const.	הָלִי	(v) גָּדִים, plur.	גָּדִים
suff. הָלִי, plur.	הָלִים	(w) אָבִים —	אָבִים

Inf. Segholates.

(z) דָּבַשׁ, const.	דָּבַשׁ, suff.	(z) בָּאָר —	בָּאָר, plur.	בָּאָרוֹת
(y) שָׁכַם —	שָׁכַם —	(aa) קָטַל (bb) קָטְלוּ, plur.	קָטְלוּ	קָטְלוּ

DEC. VII. PLURAL.			
Plural abs.	Light suff.	Const.	Grave suff.
שָׁמוֹת	שָׁמוֹתִי	שָׁמוֹת	שָׁמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבֵי	אוֹיְבֵי	אוֹיְבֵיכֶם
מִקְטָלִים	מִקְטָלִי	מִקְטָלִי	מִקְטָלֵיכֶם
מִזְבְּחוֹת	מִזְבְּחוֹתִי	מִזְבְּחוֹת	מִזְבְּחוֹתֵיכֶם
מַקְלוֹת	(as Dec. XIII).		
מִפְתָּחִים			
עֲצִים	עֲצֵי	עֲצֵי	עֲצֵיכֶם
אֲשַׁכְּלוֹת			אֲשַׁכְּלוֹתֵיכֶם

DEC. VIII. PLURAL.			
יָמִים	יָמֵי	יָמֵי	יָמֵיכֶם
אֲפִים	אֲפֵי	אֲפֵי	אֲפֵיכֶם
מִדִּים	מִדֵּי	מִדֵּי	מִדֵּיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חֲקִים	חֲקֵי	חֲקֵי	חֲקֵיכֶם
גִּמְלִים	גִּמְלֵי	גִּמְלֵי	גִּמְלֵיכֶם
מִגְנִים	מִגְנֵי	מִגְנֵי	מִגְנֵיכֶם
חֲיִים	חֲיֵי	חֲיֵי	חֲיֵיכֶם

DEC. IX. PLURAL.			
חֲזִים	חֲזֵי	חֲזֵי	חֲזֵיכֶם
שָׁדִים	שָׁדֵי	שָׁדֵי	שָׁדֵיכֶם

262 Par. XXVI. Nouns Feminine. §§ 380—392.

Sing. abs.	Conet.	Light suff.	Grave suff.
------------	--------	-------------	-------------

DEC. X. SINGULAR. § 380.

(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם

DEC. XI. SINGULAR. § 383.

<i>Hear</i> (a)	שְׁנָה	שְׁנַת	שְׁנָתִי	שְׁנַתְכֶם
<i>Sleep</i> (b)	שְׁנָה	שְׁנַת	שְׁנָתִי	שְׁנַתְכֶם
<i>Righteousness</i> (c)	צְדָקָה	צְדָקַת	צְדָקָתִי	צְדָקַתְכֶם
(d)	חֲטָאָה	חֲטָאָה	חֲטָאָתִי	חֲטָאָתְכֶם
(e)	עֲגָלָה	עֲגָלַת	עֲגָלָתִי	עֲגָלַתְכֶם
(f)	מַמְלָכָה	מַמְלַכַת	מַמְלַכָּתִי	(etc.) as Dec. XIII.
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחָּתִי	(etc.) as Dec. XIII.

DEC. XII. SINGULAR. § 387.

<i>Queen</i> (a)	מַלְכָּה	מַלְכַת	מַלְכָּתִי	מַלְכַתְכֶם
(b)	שְׂמֵלָה	שְׂמֵלַת	שְׂמֵלָתִי	שְׂמֵלַתְכֶם
<i>Hame</i> (c)	חֲרָפָה	חֲרָפַת	חֲרָפָתִי	חֲרָפַתְכֶם
<i>Desert</i> (d)	חֲרָפָה	חֲרָפַת	חֲרָפָתִי	חֲרָפַתְכֶם
(e)	נְעָרָה	נְעָרַת	נְעָרָתִי	נְעָרַתְכֶם

DEC. XIII. SINGULAR. § 390.

(a)	מִסְגֶּרֶת	מִסְגֶּרַת	מִסְגֶּרָתִי	מִסְגֶּרַתְכֶם
(b)	גְּבֻרָת	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְכֶם
(c)		אִשָּׁה	אִשָּׁתִי	אִשָּׁתְכֶם (אִשְׁתְּךָ)
(d)	כְּתָנִת (כְּתָנִית)	כְּתָנַת	כְּתָנָתִי	כְּתָנַתְכֶם
(e)	נַחֲשֵׁת	נַחֲשֵׁת	נַחֲשֵׁתִי	נַחֲשֵׁתְכֶם
(f)		לִכְת	לִכְתִּי	לִכְתְּכֶם
(g)		שִׁבַּת	שִׁבַּתִּי	שִׁבַּתְכֶם
(h)		קָחַת	קָחַתִּי	קָחַתְכֶם

Sing. abs.	Const.	Light suff.	Grave suff.
------------	--------	-------------	-------------

DEC. X. PLURAL.

תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתַי	תּוֹרוֹתֵיכֶם
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתַי	בְּתוּלוֹתֵיכֶם

DEC. XI. PLURAL.

שְׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתַי	צְדָקוֹתֵיכֶם
חֲטָאוֹת	חֲטָאוֹת	חֲטָאוֹתַי	חֲטָאוֹתֵיכֶם
עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתַי	עֲגָלוֹתֵיכֶם

DEC. XII. PLURAL.

מְלָכוֹת	מְלָכוֹת	מְלָכוֹתַי	מְלָכוֹתֵיכֶם
שְׂמָלוֹת	שְׂמָלוֹת	שְׂמָלוֹתַי	שְׂמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתַי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתַי	חֲרָבוֹתֵיכֶם
נְעָרוֹת	נְעָרוֹת	נְעָרוֹתַי	נְעָרוֹתֵיכֶם

DEC. XIII. PLURAL.

מִסְגְּרוֹת	מִסְגְּרוֹת	מִסְגְּרוֹתַי	מִסְגְּרוֹתֵיכֶם
כְּתָנוֹת	כְּתָנוֹת	כְּתָנוֹתַי	כְּתָנוֹתֵיכֶם

Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
I.			צֶהָר		
יוֹם	יוֹמִים		עֵין	עֵינַיִם	עֵינַי
רְבוֹת	רְבוֹתַיִם		לְחַי	לְחַיִּים	
II.			VII.		
יָד	יָדַיִם	יָדַי	מֵאֲזַנַּיִם	מֵאֲזַנַּי	
	מִלְקָחַיִם		VIII.		
III.			כַּף	כַּפַּיִם	כַּפִּי
שָׁבוּעַ	שָׁבָעַיִם		שֵׁן	שְׁנַיִם	שְׁנֵי
IV.			X.		
כֶּנֶף	כְּנָפַיִם	כְּנָפִי	אִמָּה	אִמָּתַיִם	
	חֻלְצִים	חֻלְצִי	XI.		
V.			שָׁפָה	שְׁפָתַיִם	שְׁפָתִי
עֵקֶב	עֵקֶבַיִם	עֵקֶבִי	פִּאָה	פִּאָתַיִם	פִּאָתִי
VI.			XII.		
<i>A</i> רֶגֶל	רֶגְלַיִם	רֶגְלִי	יֶרֶכָה	יֶרֶכְתַּיִם	יֶרֶכְתִּי
<i>E</i> בֶּרֶךְ	בֶּרֶכְיִים	בֶּרֶכִּי	רֶקֶמָה	רֶקֶמְתַּיִם	
<i>O</i>	מִתְנַיִם	מִתְנֵי	XIII.		
נֶעַל	נֶעַלַיִם	נֶעַלִי	נַחֲשֶׁת	נַחֲשֶׁתַיִם	

(A) *Cardinals etc. from 1 to 10.*

No.	Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1	א (חד)	אֶחָד	אֶחָד	אֶחָת	אֶחָת	
2	ב	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי	שְׁנֵי
3	ג	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשִׁי
4	ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	רְבִיעִי
5	ה	חֲמִשָּׁה	חֲמִשָּׁת	חֲמֵשׁ	חֲמֵשׁ (חֲמִישִׁי)	חֲמִשִּׁי
6	ו	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	שִׁשִּׁי
7	ז	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	שִׁבְעִי
8	ח	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה		שְׁמִינִי
9	ט	תְּשֻׁעָה	תְּשֻׁעַת	תְּשַׁע	תְּשַׁע	תְּשֻׁעִי
10	י	עֶשְׂרֵה	עֶשְׂרֵת	עָשָׂר	עָשָׂר	עָשִׂירִי

(B) *Cardinals from 11 to 19.*

	Masculine.	Feminine.
11 י"א	אֶחָד עָשָׂר	אֶחָת עָשְׂרָה
	עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עָשְׂרָה
12 י"ב	שְׁנַיִם עָשָׂר	שְׁתֵּי עָשְׂרָה

etc.

(C) *Cardinals from 20 to 90.*

20 כ	עֶשְׂרִים	40 מ	אַרְבָּעִים
30 ל	שְׁלֹשִׁים	50 נ	חֲמִשִּׁים

etc.

(D) *Hundreds.*

100 ק	מֵאָה	300 ש	שְׁלֹשׁ מֵאוֹת
200 ר	מֵאֵתַיִם	400 ת	אַרְבַּע מֵאוֹת

etc.

(E) *Thousands.*

1,000 א'	אַלֶּף	3,000 ג'	שְׁלֹשָׁת אֲלָפִים
2,000 ב'	אֲלָפִים	4,000 ד'	אַרְבַּעַת אֲלָפִים

etc.

	Verb Reg.	פ Gutt.	צ Gutt.	כ Gutt.	א	י I.
KAL.						
PRAET. 3 m.	קָטַל	עָמַד	זָעַק	שָׁמַע	אָכַל	יָשַׁב
3 f.	קָטְלָהּ	עָמְדָהּ	זָעְקָהּ	שָׁמְעָהּ	אָכְלָהּ	יָשְׁבָהּ
2 m.	קָטַלְתָּ	עָמַדְתָּ	זָעַקְתָּ	שָׁמַעְתָּ	אָכַלְתָּ	יָשַׁבְתָּ
3 (pl.)	קָטְלוּ	עָמְדוּ	זָעְקוּ	שָׁמְעוּ	אָכְלוּ	יָשְׁבוּ
2 m.	קָטַלְתָּם	עָמַדְתָּם	זָעַקְתָּם	שָׁמַעְתָּם	אָכַלְתָּם	יָשַׁבְתָּם
INF. abs.	קָטוּל	עָמוּד	זָעוּק	שָׁמוֹעַ	אָכּוּל	יָשׁוּב
const.	קָטַל	עָמַד	זָעַק	שָׁמַע	אָכַל	יָשַׁב
FUT. 3 m.	יִקְטֹל	יַעֲמֹד	יִזְעַק	יִשְׁמַע	יֵאָכַל	יֵשֵׁב
2 m.	תִּקְטֹל	תַּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תֵּאָכַל	תֵּשֵׁב
3 (pl.)	יִקְטְלוּ	יַעֲמֹדוּ	יִזְעְקוּ	יִשְׁמְעוּ	יֵאָכְלוּ	יֵשְׁבוּ
3 f.	תִּקְטֹלְנָהּ	תַּעֲמֹדְנָהּ	תִּזְעַקְנָהּ	תִּשְׁמַעְנָהּ	תֵּאָכְלָנָהּ	תֵּשְׁבָנָהּ
IMP. 2 m.	קָטַל	עָמַד	זָעַק	שָׁמַע	אָכַל	יָשַׁב
2 f.	קָטְלִי	עָמְדִי	זָעְקִי	שָׁמְעִי	אָכְלִי	יָשְׁבִי
PART. act.	קוֹטֵל	עוֹמֵד	זוֹעֵק	שׁוֹמֵעַ	אוֹכֵל	יוֹשֵׁב
pass.	קָטוּל	עָמוּד	זָעוּק	שָׁמוֹעַ	אָכּוּל	יָשׁוּב

NIPHAL.

PRAET. 3 m.	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִאָכַל	נִיָּשַׁב
2 m.	נִקְטַלְתָּ	נִעְמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִאָכַלְתָּ	נִיָּשַׁבְתָּ
INF.	הִקְטַל	הִעְמַד	הִזְעַק	הִשְׁמַע	הִאָכַל	הִיָּשַׁב
FUT.	יִקְטֹל	יַעֲמֹד	יִזְעַק	יִשְׁמַע	יֵאָכַל	יֵיָשַׁב
IMP.	הִקְטֵל	הִעְמֵד	הִזְעֵק	הִשְׁמַע	הִאָכַל	הִיָּשַׁב
PART.	נִקְטָל	נִעְמָד	נִזְעָק	נִשְׁמָע	נִאָכָל	נִיָּשָׁב

כֹּה	לֹא	עָלִי	עָלָה	פָּן	פָּן II.
KAL.					
גָּלָה	מָצָא	פָּן	קָם	סָב	נָגַשׁ יָטַב
גָּלְתָה	מָצְאָה	פָּנָה	קָמָה	סָבָה	נָגַשְׁתָּה יָטַבְתָּה
גָּלִיתָ	מָצָאתָ	פָּנִיתָ	קָמַתָּ	סָבִיתָ	נָגַשְׁתָּה יָטַבְתָּה
גָּלוּ	מָצְאוּ	פָּנוּ	קָמוּ	סָבוּ	נָגְשׁוּ יָטְבוּ
גָּלִיתֶם	מָצְאתֶם	פָּנִיתֶם	קָמַתֶם	סָבוֹתֶם	נָגַשְׁתֶּם יָטַבְתֶּם
גָּלוּהָ	מָצְאוּהָ	כּוֹן	קוּם	סָבוּבָה	נָגְשׁוּ יָטְבוּ
גָּלוּתָהּ	מָצְאוּתָהּ	כּוֹן	קוּם	סָבָה	נָגַשְׁתָּה יָטַבְתָּה
יִגְלֶה	יִמָּצֵא	יִבִּין	יִקוּם	יִסָּב	יִנָּגֵשׁ יִיטֵב
תִּגְלֶה	תִּמָּצֵא	תִּבִּין	תִּקוּם	תִּסָּב	תִּנָּגֵשׁ תִּיטֵב
יִגְלוּ	יִמָּצְאוּ	יִבְיִנוּ	יִקְוּמוּ	יִסָּבוּ	יִנָּגְשׁוּ יִיטְבוּ
תִּגְלִינָה	תִּמָּצְאָנָה		תִּקְוִימִינָה	תִּסָּבִינָה	תִּנָּגְשְׁנָה תִּיטְבִּנָה
גָּלָה	מָצָא	פָּן	קוּם	סָב	נָגַשׁ יָטַב
גָּלִי	מָצְאִי	פָּנִי	קוּמִי	סָבִי	נָגַשְׁתִּי יָטַבְתִּי
גָּלוּהָ	מָצְאוּהָ	פָּן	קָם	סָבוּבָה	נָגְשׁוּ יָטְבוּ
גָּלוּתָהּ	מָצְאוּתָהּ	פָּן	קוּם	סָבוּבָה	נָגַשְׁתָּה יָטַבְתָּה

NIPHAL.

נִגְלָה	נִמָּצֵא	נִבֹּן	נִקָּח	נָסַב	נָגַשׁ
נִגְלִיתָ	נִמָּצְאָתָּ	נִבּוֹנָתָּ	נִקְוִימָתָּ	נָסַבְתָּ	נָגַשְׁתָּ
הִגְלוּתָהּ	הִמָּצְאוּתָהּ	הִבּוֹן	הִקּוּם	הִסָּב	הִנָּגַשׁ
יִגְלֶה	יִמָּצֵא	יִבּוֹן	יִקּוּם	יִסָּב	יִנָּגֵשׁ
הִגְלֶה	הִמָּצֵא	הִבּוֹן	הִקּוּם	הִסָּב	הִנָּגֵשׁ
נִגְלָה	נִמָּצֵא	נִבֹּן	נִקּוּם	נָסַב	נָגַשׁ

HOPHAL.						
PRAET.	הָקַטְל	הָעֲמַד	הָזַעַק	הָשִׁמַּע	הָאָבַל	הוֹשֵׁב
INF.	הִקְטֹל	הִעֲמֹד	הִזְעֹק	הִשְׁמִיעַ	הִאָּבַל	הוֹשֵׁב
FUT.	יִקְטֹל	יִעֲמֹד	יִזְעֹק	יִשְׁמִיעַ	יִאָּבַל	יִהְיֶה
PART.	מִקְטֹל	מֵעֲמֹד	מִזְעֹק	מִשְׁמִיעַ	מֵאָבַל	מוֹשֵׁב
(Imp. wanting.)						

לָהּ	לֹא	עָזַר	פָּן	II. פָּא
PIEL (Poel, Polel).				
		Poel.	Polel.	
גָּלָה	מָצָא	קוּיַם	סוּבַב	נָגַשׁ יִטַּב
גָּלוּת	מָצָא	קוּיַם	סוּבַב	נָגַשׁ יִטַּב
יִגְלֶה	יִמָּצֵא	יִקוּיַם	יִסוּבַב	יִנָּגַשׁ יִיטַב
מִגְלָה	מִמָּצָא	מִקוּיַם	מִסוּבַב	מִנָּגַשׁ מִיטַב
(Imp. גִּלֵּה)				

PUAL (Poal, Polal).				
		Poal.	Polal.	
גָּלָה	מָצָא	קוּיַם	סוּבַב	נָגַשׁ יִטַּב
גָּלוּת	מָצָא	קוּיַם	סוּבַב	נָגַשׁ יִטַּב
יִגְלֶה	יִמָּצֵא	יִקוּיַם	יִסוּבַב	יִנָּגַשׁ יִיטַב
מִגְלָה	מִמָּצָא	מִקוּיַם	מִסוּבַב	מִנָּגַשׁ מִיטַב
(Imp. wanting.)				

HIPHIL.				
הִגְלִיחַ	הִמְצִיא	הִקִּים	הִסֵּב	הִנִּישׁ הִיטִיב
הִגְלִיחַת	הִמְצִיאת	הִקִּימוֹת	הִסְבֹּאת	הִנִּישָׁת הִיטְבַּת
הִגְלוֹחַ	הִמְצִיֵּא	הִקִּים	הִסֵּב	הִנִּישׁ הִיטִיב
יִגְלֶה	יִמְצִיא	יִקִּים	יִסֵּב	יִנִּישׁ יִיטִיב
מִגְלָה	מִמְצִיא	מִקִּים	מִסֵּב	מִנִּישׁ מִיטִיב
(Imp. הִגְלֵה)				

HOPHAL.				
הִגְלָה	הִמְצָא	הִוָּקַם	הִוָּסַב	הִוָּנַשׁ הִוָּטַב
הִגְלוֹת	הִמְצָא	הִוָּקַם	הִוָּסַב	הִוָּנַשׁ הִוָּטַב
יִגְלֶה	יִמְצָא	יִוָּקַם	יִוָּסַב	יִנָּשׁ יִוָּטַב
מִגְלָה	מִמְצָא	מִוָּקַם	מִוָּסַב	מִנָּשׁ מִוָּטַב
(Imp. wanting.)				

	Verb Reg.	פ" Gutt.	צ" Gutt.	כ" Gutt.	פ"א	פ"א I.
HITHPAEL.						
PRAET.	הִתְיַשֵּׁב	הִתְאַכַּל	הִשְׁתַּמֵּעַ	הִתְפַּרֵּךְ	הִתְעַמַּד	הִתְקַטַּל
INF.	הִתְיַשֵּׁב	הִתְאַכַּל	הִשְׁתַּמֵּעַ	הִתְפַּרֵּךְ	הִתְעַמַּד	הִתְקַטַּל
FUT.	יִתְיַשֵּׁב	יִתְאַכַּל	יִשְׁתַּמֵּעַ	יִתְפַּרֵּךְ	יִתְעַמַּד	יִתְקַטַּל
PART.	מִתְיַשֵּׁב	מִתְאַכַּל	מִשְׁתַּמֵּעַ	מִתְפַּרֵּךְ	מִתְעַמַּד	מִתְקַטַּל

The student who has acquired any good degree of facility in the Hebrew forms, will be able easily to make them all out from the above *Synopsis*, which exhibits to his eye all the leading ones. Verbs ע" are discontinued in most of the derived conjugations, merely because they coincide exactly with Verbs *Ayin Vav*. The Imper. mode is not generally inserted after Niphal, because it coincides, in its *first* form, exactly with the Infinitive. In the few cases where it differs, it is inserted in small type at the bottom.

לֵה	לֵא	עו	עז	פן	II. ס'י
HITHPAEL.					
הִתְגַּלָּה	הִתְמַצָּא	הִתְקוּיִם	הִתְגַּלָּל	הִתְנַגֵּשׁ	הִתְיַטֵּב
הִתְגַּלִּיתָ	הִתְמַצָּאתָ	הִתְקוּיִם	הִתְגַּלַּלְתָּ	הִתְנַגַּשְׁתָּ	הִתְיַטַּבְתָּ
יִתְגַּלֶּה	יִתְמַצֵּא	יִתְקוּיִם	יִתְגַּלֵּל	יִתְנַגֵּשׁ	יִתְיַטֵּב
מִתְגַּלֶּה	מִתְמַצֵּא	מִתְקוּיִם	מִתְגַּלֵּל	מִתְנַגֵּשׁ	מִתְיַטֵּב
(Imp. הִתְגַּלֵּה)					

If the student will be faithful to himself, and practise for a few weeks, after he has made some tolerable progress in the knowledge of forms, the declining of all the verbs in Kal, on one day ; those in Niphal, the next ; and so of the rest ; and keep on repeating this practice until he can readily and accurately distinguish all the different forms of the different verbs under the same conjugation, he will in the end be very amply and satisfactorily repaid for his labour.

SYNOPTICAL VIEW
OF ALL THE CONJUGATIONS OF THE HEBREW VERBS.

	Verb Reg.	גutt.	גutt.	גutt.	כ	כ I.	כ II.	כ	כ	כ	כ	כ
KAL.												
PRAET. 3 m.	קטל	עמד	זעק	שמע	אכל	ישב	יטב	נגש	סב	קם	בן	מצא
3 f.	קטלה	עמדה	זעקה	שמעה	אכלה	ישבה	יטבה	נגשה	סבה	קמה	בנה	מצאה
2 m.	קטלת	עמדת	זעקת	שמעת	אכלת	ישבת	יטבת	נגשת	סבות	קמת	בנת	מצאת
3 (pl.)	קטלו	עמדו	זעקו	שמעו	אכלו	ישבו	יטבו	נגשו	סבו	קמו	בנו	מצאו
2 m.	קטלתם	עמדתם	זעקתם	שמעתם	אכלתם	ישבתם	יטבתם	נגשתם	סבותם	קמתם	בנתם	מצאתם
INF. abs.	קטול	עמוד	זעוק	שמוע	אכול	ישוב	יטוב	נגוש	סבוב	קום	בון	מצוא
const.	קטל	עמד	זעק	שמע	אכל	ישב	יטב	נגש	סב	קום	בין	מצא
FUT. 3 m.	יקטל	יעמד	יזעק	ישמע	יאכל	ישב	יטב	יגש	יסב	יקום	יבין	ימצא
2 m.	תקטל	תעמד	תזעק	תשמע	תאכל	תשב	תיטב	תגש	תסב	תקום	תבין	תמצא
3 (pl.)	יקטלו	יעמדו	יזעקו	ישמעו	יאכלו	ישבו	יטבו	יגשו	יסבו	יקומו	יבינו	ימצאו
3 f.	תקטלנה	תעמדנה	תזעקנה	תשמענה	תאכלנה	תשבנה	תיטבנה	תגשנה	תסבנה	תקומונה		תמצאונה
IMP. 2 m.	קטל	עמד	זעק	שמע	אכל	שב	יטב	גש	סב	קום	בין	מצא
2 f.	קטלי	עמדי	זעקי	שמעי	אכלי	שבי	יטבי	גשי	סבי	קומי	ביני	מצאי
PART. act.	קוטל	עומד	זועק	שומע	אוכל	יושב	יוטב	נוגש	סובב	קם	בן	מוצא
pass.	קטול	עמוד	זעוק	שמוע	אכול	ישוב	יטוב	נגוש	סבוב	קום		מצוא

NIPHAL.												
PRAET. 3 m.	נקטל	נעמד	נזעק	נשמע	נאכל	נשב		נגש	נסב	נקום	נבון	נמצא
2 m.	נקטלת	נעמדת	נזעקת	נשמעת	נאכלת	נשבת		נגשת	נסבות	נקומות	נבונות	נמצאת
INF.	הקטל	העמד	הזעק	השמע	האכל	הושב		הנגש	הסב	הקום	הבון	המצא
FUT.	יקטל	יעמד	יזעק	ישמע	יאכל	יושב		ינגש	יסב	יקום	יבון	ימצא
IMP.	הקטל	העמד	הזעק	השמע	האכל	הושב		הנגש	הסב	הקום	הבון	המצא
PART.	נקטל	נעמד	נזעק	נשמע	נאכל	נשב		נגש	נסב	נקום	נבון	נמצא

PIEL (Poel, Polel).												
PRAET.	קטל	עמד	ברך	שמע	אכל	ישב	יטב	נגש	סובב	קומם		מצא
INF.	קטל	עמד	ברך	שמע	אכל	ישב	יטב	נגש	סובב	קומם		מצא
FUT.	יקטל	יעמד	יברך	ישמע	יאכל	יושב	יטב	ינגש	יסובב	יקומם		ימצא
PART.	מקטל	מעמד	מברך	משמע	מאכל	מישב	מיטב	מנגש	מסובב	מקומם		ממצא
											(Imp. שמע)	(Imp. גלה)

PUAL (Poal, Polal).												
PRAET.	קטל	עמד	ברך	שמע	אכל	ישב	יטב	נגש	סובב	קומם		מצא
INF.	קטל	עמד	ברך	שמע	אכל	ישב	יטב	נגש	סובב	קומם		מצא
FUT.	יקטל	יעמד	יברך	ישמע	יאכל	יושב	יטב	ינגש	יסובב	יקומם		ימצא
PART.	מקטל	מעמד	מברך	משמע	מאכל	מישב	מיטב	מנגש	מסובב	מקומם		ממצא
											(Imp. wanting.)	

HIPHIL.												
PRAET. 3 m.	הקטיל	העמיד	הזעיק	השמיע	האכיל	הושיב	היטיב	הגיש	הסב	הקים		המצא
2 m.	הקטלת	העמדת	הזעקת	השמעת	האכלת	הושבת	היטבת	הגשת	הסבות	הקימות		המצאת
INF.	הקטיל	העמיד	הזעיק	השמיע	האכיל	הושיב	היטיב	הגיש	הסב	הקים		המצא
FUT.	יקטיל	יעמיד	יזעיק	ישמיע	יאכיל	יושיב	יטיב	יגיש	יסב	יקים		ימצא
PART.	מקטיל	מעמיד	מזעיק	משמיע	מאכיל	מושיב	מיטיב	מגיש	מסב	מקים		ממצא
											(Imp. העמע)	(Imp. התגלה)

HOPHAL.												
PRAET.	הקטל	העמד	הזעק	השמע	האכל	הושב	הוטב	הגש	הוסב	הוקם		המצא
INF.	הקטל	העמד	הזעק	השמע	האכל	הושב	הוטב	הגש	הוסב	הוקם		המצא
FUT.	יקטל	יעמד	יזעק	ישמע	יאכל	יושב	יוטב	יגש	יוסב	יוקם		ימצא
PART.	מקטל	מעמד	מזעק	משמע	מאכל	מושב	מוטב	מגש	מוסב	מוקם		ממצא
											(Imp. wanting.)	

HITHPAEL.												
PRAET.	התקטל	התעמד	התברך	השתמע	התאכל	התישב	התיטב	התנגש	התגולל	התקומם		התמצא
INF.	התקטל	התעמד	התברך	השתמע	התאכל	התישב	התיטב	התנגש	התגולל	התקומם		התמצא
FUT.	יתקטל	יתעמד	יתברך	ישתמע	יתאכל	יתישב	יטיב	יתנגש	יתגולל	יתקומם		יתמצא
PART.	מתקטל	מתעמד	מתברך	משתמע	מתאכל	מתישב	מטיב	מתנגש	מתגולל	מתקומם		מתמצא

